UNESCO RESEARCH PROJECT

ON

ORAL TRADITIONS

DENKYIRA

Nº 2

Institute of African Studies,
University of Ghana,
Legon, Ghana.

September, 1970

P R E F A C E

This report on Denkyira is the second on the oral traditions of the forest states which is being undertaken by the Institute of African Studies for the UNESCO. (Traditions of Gonja, legon 1969).

The recording of the traditions of Denkyira, one of the earliest Akan states, was carried on intermittently between August 1969 and June 1970. Although not all the various towns could be visited, it is the belief of the author that most of the salient points in the history of Denkyira have been here recorded, and so the work could be taken as a representative view on the history of the state. Perhaps the most informative on the overall history, is the long interview which Odeefo, Boa Amponsem III, Denkyirahene, kindly granted me on several occasions.

Method of Approach

All the interviews were personally conducted by myself. Everything/first recorded on a Tape Recorder in the Twi language /was before it was transcribed and translated into English. As much as possible, I have endeavoured to give a literal translation of the text in order to preserve the original ideas. For those who are conversant with Twi the transcript notes compiled side by side with the English will be well worth reading. In addition to the notes compiled in this volumn, the tape recorded interviews are available in the Library of the Institute of African Studies. On some of the tapes are a number of interesting traditional songs, which unfortunately could not be recorded here.

Informants : The names of all the informants and at times their age are to be found at the end of each interview.

Acknowledgement : Several people helped me in compiling this work. To Odeefo Boa Amponsem III, Denkyirahene, who extended all forms of hospitality to me, I am indeed most grateful. I also thank the various Chiefs and Elders who willingly spared their valuable time to allow me to subject them to long interviews. To Joe Adai-Aboagye, and Kwabena Boakye, my devoted Research Assistants, I owe a great debt of gratitute.

K.Y. DAAKU,
Department of History,
University of Ghana,
LEGON.

I N T R O D U C T I O N

1. Adawu, Adawu Denkyira, that devour's elephants,
   Whenever we kneel down, we call on the name of Denkyira,
   Whenever we rise up we look to Denkyira,
   The Mighty one
   Let one hasten to look at Denkyira,
   The great one,
   That swallows elephants,
   If Denkyira went to sleep
   It is now arisen, it is arisen indeed !

2. The Porcupine is subject to Amponsem
   Boa Amponsem, who uses only the
   Freshly mined gold.

These and several other praises always called out on festive occasions by the creator's drummer (Odomankoma Kyerema) of Denkyira, tell the story of the heroic past of the state which, between 1650 and 1700, was without doubt, the most powerful, and certainly the most wealthy all the Akan forest states of modern Ghana. Now divided into Upper and Lower Denkyira, which are separated by Twifo, it was once a vast empire stretching as far east as the Birim and as far west to the Tano.

The people were formerly known as the Adawufo, but during their long stay at Nkyiraa in the Brong Ahafo region they became known as the Denkyiras. Before the 1650s, Denkyira formed part of a loose confederation of states known as Akani[1] which were found in the area washed by the Oda, Ofin and Pra rivers. Throughout the first half of the 17th century the most important of these states was Adanse, which was being centralised by Ewurade Basa of the Asenee clan[2].

Although all the states of the confederacy were grouped around their clan leaders, they had a common bond of unity in their worship of their traditional deity - Bona.

By the beginning of the seventeenth century however, the long trading contacts with the north and with the coastal states were creating many difficulties and problems which could not be easily solved by the traditional consultation of Tutelar Deities. This was because trading, especially the coastal trade with the Europeans, brought in prosperity with its attendant problems such as population growth and new economic demands.

When in 1482, the Portuguese erected their castle at Elmina, they brought the sources of supply of foreign manufactured goods closer to the states of the Akani Confederation. The problem of population growth is evidenced by the frequent reports of wars in the interior. But it was the period after 1650 which was to intensify the struggle to assert one's power over one's neighbours. Several factors made possible the increased rivalry in the inland states. Firstly these was the rush for footholds by virtually the whole of the Western and Northern European nations. The defeat of the Portuguese by the Dutch in 1637, and their eventual expulsion in 1642, was the beginning of a long period of keen and bitter European rivalry on the coast of Ghana. Between 1650 and 1701, the Brandenburgers, Danes, Dutch, English, French, and Swedes, established the forts and castles along the coast. The period of European concentration witnessed a great proliferation of firearms on the Gold Coast (Southern Ghana). These firearms helped in intensifying the inter ethnic wars, which produced countless slaves for the trans Atlantic trade.

It is interesting to note that it was not the coastal states which first came into possession of firearms which led in the building of Empire states on the Gold Coast. This was primarily due to the dependence of these states on the European trading nations, which overtly and covertly interferred in local politics for their own benefit.[3]

The rise of Denkyira in 1659 is closely associated with the spread of firearms. Lying farther away from the area of direct interference of the Europeans, Denkyira was able to concentrate its efforts in subjugating all the neighbouring states. By the end of the 1680's when it directed its attention to the southern and south-western states, it had already laid a good foundation of the state. By the end of the 17th century Denkyira had subjugated Adanse, Asante, Assin, Sefwi, Twifo, Wassa and Aowin.[4] To the east, Denkyira had entered into an alliance with Akyem Abuakwa, one of the important Akan forest states.

Like Asante after it, Denkyira had a common bond of unity in the sacred objects which its rulers succeeded in introducing to the state. The most celebrated of these are the Abankamdwa (made of beads) the Sasatia and the Executioners Sword.[5] All these objects are said to have come together during the reign of the founding ancestress Adekra Adebo. The foundations of a politically strong state were said to have been laid by the fourth ruler, Wirempe Ampim, who in[6] 1659, rid Denkyira of Adanse rule. A strong ruler, Wirempe Ampim, was perhaps the most fearful of the Denkyira rulers. In his drive towards national unity he caused the court and all the institutions of Kingship to be well regarded. Those who disregarded his instructions were severely punished, hence the saying "Wirempe Ampim a owo ntam nso yenka" i.e. Wirempe Ampim whose oath is not to be sworn.

It was however, Boa Ampensem I, whose name is closely associated with the Stool. In spite of the fact that he was the fifth King, the Denkyira Stool is known as "Amponsem Stool" - A testimony to his enlightened leadership. Coming to the Stool in about 1662, at the tender age of eight, he ruled till 1692. In his eventful reign, he extended the borders of his empire to reach the Tano in the West and the Birim in the West and the Birim in the east. It was he who brought virtually all the gold mining areas under Denkyira rule. Gold from the tributary states poured into the coffers of Denkyira at Abankeseso, hence the popular epithet, 'Boa Amponsom a odi sika atomprada, i.e., 'Boa Amponsem who uses only the freshly mined gold.

At the height of its power, Denkyira, under Boa Amponsem, controlled not only the sources of gold, but all the trade paths that led to the European establishments dotted between Half Assine and Anomabo. All the European companies endeavoured to attract traders from Denkyira to transact business with them to the exclusion of their rivals. It was with this in view that between 1680 and 1894, Abankeseso, the Denkyira capital, became the resort of messengers from the European companies[7]. Nor did the King remain an inactive participant in the trade. To safeguard his interests and those of his nationals, he appointed his trade consul to the coast. Tributary states which disrupted the free flow of trade were sure to incur the displeasure of Denkyira. In 1697 for instance, Assin was punished for interfering with the coastal trade[8].

Between 1670 and 1700, it was Denkyira which dictated the terms of trade because of its control over the sources of supply. Since Denkyira was the most powerful Akan State on the Gold Coast, it was to be expected that the Dutch which was also the most powerful European trading nation in the area would seek understanding and friendship with it. It is not certain when Dutch-Denkyira relations were first forged. But it is most uncertain that the Elmina Note, which formed the basis of the relationship between the two did not come into Denkyira possession by a mere accident of war. It is believed that at a certain point in its history, Denkyira took the 'Note' from Eguafo to whom the ground rent of the Elmina Castle was being paid. The evidence in support of this contention is hard to come by. It is true that the Dutch were on friendly terms with Denkyira, and that Denkyira might have received some payments from the Dutch. But the origin of the agreement is more likely to have been a commercial agreement to induce the Denkyira traders to come to the Elmina Castle to trade with the Dutch[9].

The haste with which the Dutch despatched an emissary to Kumasi after the Asante defeat of Denkyira, to induce the Asante traders to come down to their forts confirms one in this belief[10].

By the 1670, Denkyira had evolved an administrative machinery to suit its ever advancing empire. The whole state was divided into three fighting forces - The Akumatire (Right wing) the Kyeremfem (Left Wing) and the Agona Adontendom (Advance guard) Each of these divisions was under an Osafohene or war leader who exercised political control over his division in time of peace[11].

Under the Osafohene were some chiefs and village heads. Under some of these major divisions were such officials as the Gyaschene, Tumantuhene, Dwanetoafohene, Kronkohene etc. etc. These divisions were later to be perfected by the Asantes, who introduced such titles as Kronti and Akwamu etc.

With its wealth, fame and strong government, the court of Denkyira was filled with royal hostages from the various tributary states /whose continuous safety depended on the good /on behaviour of their states. Here the young royals were educated in the intricacies of the Akan system of government. One of the most renowned of such /hostages was Osei Tutu, who served his /royal apprenticeship under the famous Boa Amponsem. This event, above all else, may have given rise to the popular saying "Kotoko som Amponsem" i.e., The Porcupine (Asante) is subject to Amponsem (Denkyira).

Power and wealth seem to have blinded Denkyira to the plight of its subject states. Bosman and other contemporary observers described Denkyira as 'haughty and overbearing". It did not hesitate to punish tributary states which defaulted in the payment of their yearly tributes. Tradition has it that it was because of such excessive demands that the Asante under Osei Tutu rebelled and fought its successful war of independence between 1699 and 1701. His policy of extortion did not endear Denkyira to its tributary states, which patiently awaited an opportunity to rebel against their overlord. Contrary to the popular assertion that it was the over-confidence and thoughlessness of Ntim Gyakari which brought about the defeat, the evidence seems to suggest that it was the desertion of the subjects

states which played a decissive in the defeat of Denkyira[12]. Of all the many states it was only its ally, Akyem Abuakwa, which was known to have fought for Denkyira at this crucial moment. This fact explains the presence of the Abuakwahene of Denkyira who is now the Nifahene of the Denkyira State[13].

The defeat of Denkyira State was one of the most significant, and certainly, the most remembered event in the traditions of the Akan people. This event is well remembered by the famous Dirge, which shows when and where the Denkyira nation fell ; it runs ;

Ntim Gyakari,
Obrempon honyani a,
Osoa ne man kobaa no Feyiase,
Ntim Gyakari Nana firi Feyiase akoem[14]
(Nketia, J.H., Funeral Dirges p.)

i.e. Ntim Gyakari,
The wealthy noble
Who led its nation to its doom at Feyiase,
Grandchild of Ntim Gyakari,
Hails from Feyiase, the field of battle.

That Denkyira was the wealthiest nation at the end of the 17th century is borne out by the fact that it took Asante over ten days to gather together the spoils of war. For several years after the war the gold trade was at a standstill. Until the Asantes had healed their wounds of battle there was no state strong enough to provide gold, ivory and slaves to satisfy the European demand on the coast[15].

Although Ntim Gyakari is perhaps the best known of the Denkyira Kings because of the disaster which was suffered during his reign, his very name is anathema at the court of Denkyira. It is against Denkyira custom to name any of the succeeding Kings after him.

Between 1700 and 1820, Denkyira was under the rule of Asante. Characteristic of Akan government, as long as tributary states paid their annual tributes and provided the necessary contingent in time of war, they were left to rule themselves. As a result of this policy which was adopted by the Asantes, Denkyira was able to regain /its strength in course of time. /much of It was during this period that one of the rulers Owusu earned the appelation, Bore, or creator on account of his inventiveness. He is said to have improved and added much to the material possessions of the King. Until 1820, however the evidence seems to suggest that Denkyira reluctantly submitted itself to Asante rule. It was during the reign of Kwadwo Otibo, that there developed a rapture in the Asante Denkyira relationship which led to the eventual migration of the latter to Jukwaa in Fanti-land.

Tradition has it that, during the Gyaman war, the Adinkra war, the Denkyirahene so distinguish himself by his bravery that he excited the envy of the Asantehene. In welcoming the troops back at a durbar at Kumase, the Asantehene was said to have greeted the Denkyirahene in the following words, 'Kwadwo me, wokoma po ni ne wokofa" "Well done Kwadwo, if this is how you fight for an ally, how would you fight your own war ? This innuendo was quickly retorted by one of the Denkyira executioners, who praised the Denkyirahene, by saying that when he again bestired one day, the white lion would turn black. This according to Denkyira tradition, led to the flight of the Denkyiras from across the Pra.

It is significant to note that it was the same King, Kwadwo Otibo, was a signatory of the Bond of 1844. In Denkyira history, therefore, he is perhaps the most revered ruler next to Boa Amponsem 1.

From about c 1834, some of the Denkyiras began a gradual movement of people across the Pra into their ancestral homes. This /led to the division of the State into upper and lower /later

Denkyira, as we have it to this day. By the end of the first century after its flight, Upper Denkyira had become much more important, economically, than the settlements around Jukwa in Lower Denkyira. Indeed a return to their ancestral homes was being advocated by a large number of the people. That the stool is still at Jukwa and not at Dunkwa, is due to the inordinate fear and abhorence the Denkyiras entertain towards Asante. This abhorance was so great that for some time after their migration, whenever the flowered plantain pointed towards Asante, it had to be felled. In 1945, however, under the rule of Owusu Bore II, the economic and administrative capital was moved to Dunkwa. But it is at Jukwa that all the Stools are kept and important rituals performed.

REFERENCES

1. DAAKU, K.Y. : 'Pre-Asante States'
Ghana Notes and Queries, 1966, pp. 10-13

2. DAAKU, K.Y. : Oral Traditions of Assin-Twifo, Legon 1968.
Oral Traditions of Adanse, Legon 1969.

3. DAAKU, K.Y. : Trade and Politics on the Gold Coast,
Oxford, 1970, pp. 73-95.

4. BOSMAN, W. : A New and Accurate Description of the Coasts of Guinea, London 1967, pp 72-75.

REINDORF, C.C. : The History of the Gold Coast and Asante
London, p. 48-51.

DAAKU, K.Y. : Trade and Politics, p. 156-159

5. KUMAH, J.K. : Denkyira, 1600-1730. M.A. Thesis,
(African Studies, 1965) Legon.
This is the most authoritative and detailed work on Denkyira to date. See chaps 2 - 4.

6. Jukwaa Traditions : See See p. 1 - 40.
Valkenburg's Diary, 1659 ; See, DAAKU, K.Y.,
Trade and Politics, p. 147.

MIILLER : The African State of Fetu : Birmingham
in Ghana Notes and Queries pp. 30 - 33.

7. BOSMAN, W. : Op. Cit. p. 218.

8. KUMAH, J.K. : Op. Cit., Chap. 8.

DAAKU, K.Y. : Trade and Politics, p. 158-159.

9. COOMBS, D. : The Gold Coast, Britain and the Nertherlands, London, 1963 p. 8-13.

DAAKU, K. Y. ; Op. Cit., pp. 66-67.

10. DAAKU, K. Y. : Trade and Politics p. 165.

11. " Traditions of Jukwa, See pp. 1-47.

12. " Op. Cit. p. 164-165.

13. " Traditions of Abuakwa in Denkyira, p. 48-68.

14. NKETIA, J.H. : Funeral Dirges of the Akan Peoples Achimota, 1955 ; p. 143.

15. BOSMAN, W. : Op. Cit. p. 65.

INTERVIEW WITH ODEFO BOA AMPONSEM III DENKYIRAHENE

4TH MAY, 1970 AT AMPONSEM ADENFIE, JUKWA

Agona Suman Gyankobaa, here is drink,
Yentumi Kyereponsa, Wiome, here is drink !
Asuo Amoakoata, drink,
Potro Abena...drink,
Sumina Apra...here is wine !
Today, this Saturday
If I called you, it is to
Tell you that a man called Kwame Daaku
Has come to the Denkyirahene (King Denkyira) Boa Amponsem
To learn the History of our Land and Ancestors
And in accordance with our custom
We are offering you drink,
We pray that you endow Odeefoo Boamponsem with
Wisdom and eloquence, and to back
Him up to say everything about the state.
Without making any mistakes
Come and drink ! ye great ancestors.
It is the gift-offering of this man just come
Give him long life
And just as some nations accomplish great things
So do we want the Denkyira nation to do.
We pray that whatever the Denkyirahene
requests of the new government be given him
We pray for success in everything
Give Denkyirahen long life
Give me - the Chief Spokesman -- long life too
Give all the elders of the Denkyirahene long life
Let us succed in all our undertakings
Long life to all citizens of Denkyira !

Q : What clan occupies this great Stool ?

A : The Agona Clan.

Q : What are its taboos ?

A : As far as I know, the Agona Clan has no taboos.

Q : Are there any specific responses to a greeting of an Agona ?

A : Yes. When I greet somebody, he replies simply Yaa Agona !

Q : From where did you come to settle at this place. Jukwa ?

A : My ancestors migrated from Abankeseeso.

Q : What made your ancestors leave Abankeseeso ?

A : When Osei Tutu's forces defeated Denkyira, we had no intention to migrate from where we were living - Asante-Akyim. But we aided the Asantehene during his war with Adinkra of Gyaman. The Denkyirahene led the Ashanti forces. After the war, the Asantehene felt that the Denkyiras were getting too powerful. He had easily defeated the Denkyiras in a war. But in the Gyaman war, the Denkyirahene had proved his might by the way he had fought and defeated the powerful King of Gyaman, Adinkra, bringing his skull and other things as war booty. So when the Asantehene was celebrating the victory, he thanked Kwadwo Tibu, the King of Denkyira thus "Well done, Kwadwo. So this is the way you fought as an ally. What if you . were engaged in your own war". This meant that the Asantehene felt the Denkyirahene has grown too powerful with the implication that if we, the Denkyiras, were not careful, the Asantehene would depose our King, and probably do away altogether with the Denkyira Stool. But we attach great importance to our "Abakan" Stool (Bead Stool) Moreover, we didn't want to decrease our number through another war. So we decided to migrate.

Q : When you migrated to this place, did you rest on the way before reaching here ?

A : When we left Abankeseeso, we did not rest at any placefor any length of time. But during our very first migration in the

old days, we stayed quite a time at Nkyiraa in Brong-Ahafo. Hence our name 'Denkyira'. We were first called the Adawu people and so our title "Adawu-Adawu Denkyira, Menesuno". While coming here from Abankeseeso, however, we passed through the Wassaw area. We crossed the Offin to Wassaw Amanfi, then we passed through Fiase to Mpoho. Actually, the present Mpoho was founded by the people we left behind. Mpoho derives its name from the fact that it is situated between two hills from Amanfi to Fiase. And the people we left behind were told to go and settle on the piece of land lying between Amanfi and Fiase (epo mu ho).

From Mpoho, we came to Cape Coast. Here the Governor instructed us to go and settle at Kakomdo. But we didn't go. You see our number was great, and we realised there would not be enough food for us all if we stayed there. Moreover we are forest dwellers, and we needed good farm-lands. But before then we had fought the people of Jukwa and had discovered that the land here was good for settlement. So we came here.

Q : Where exactly did you settle at Nkyiraa ? From where did you come to Nkyiraa ?

A : We migrated from the source of River Nile, passed through the lands of the Moslems, and came to settle at Brong-Ahafo Nkyiraa for about two centuries. While trekking we were called the Adawus. And because we settled at Nkyiraa for such a long time that people said we had become like the Nkyiraas. Hence 'Denkyira'.

Q : So from Nkyiraa, you came to settle at Abankeseeso ?

A : Yes. As for Abankeseeso, it was after we had fought and defeated the Adansis that we came to settle there.

Q : Do you still, on occasions, go to Abankeseeso ?

A : Because we left there so long ago, and because we never came to very good terms with the Ashantis, we don't go there despite the fact that we had a royal mausoleum there, and left behind some ancient relics.

Q : How was it that, the Denkyiras who had come to the Adansi area from Nkyiraa became so powerful and conquered all the neighbouring lands ?

A : We were not the only people who left the Nile area. There were other tribes as well. We all didn't like the Islamic religion. So we migrated. What happened was this : During the migration, it became a question of survival of the fittest. Each tribe tried as much as possible "to swallow" the next tribe, and escape being swallowed up. So through constant fighting, we managed to increase our numbers, and our fighting force. So by the time we reached Abankeseeso, or rather by the time we found and defeated Awurade Basa, we had quite a substantial force. And our empire too was expanding.

Q : How did the Agona clan come to occupy the Denkyira stool ?

A : The Agona clan came to occupy the stool by virtue of its being the largest and strongest among the various clans. Moreover, the Abankan Stool was first discovered by a member of that clan Nana Ayekra Debo. She was a very powerful lady in a clan in which there were few men. She went to the rubbish dump (I don't know how it happened) and saw the Abankam Stool, Sasatia and Wieme beneath a palm-tree and brought them home. And because she found it, it became a property of her clan. And because her clan was the most powerful of all the others, the stool came to occupy its paramount position today.

Q : What are the "Abakandwa" and the "Sasatia" ?

A : The Abakandwa is the great stool of the Denkyira as the Golden Stool is of the Ashantis'.

'Sabatia' is the Special War Fetish for the executioners and warriors.

'Wieme' is the special stick which always precedes our Deity "Yentumi Gyeaboo". If any one commits an offence against the King, no matter where he goes, once the deity and the stick are invoked, the offender will ultimately be apprehended. It is still alive and of course it is a deity.

Q : Who were your neighbours at Abankeseeso ?

A : Asante, Adansis, Wassaws, Sefwis, and the Aowins whom we fought and defeated after leaving Abankeseeso. At that time their neighbours were the people of Boase, Denkyira Boase, and the Sefwi people. After routing the Aowins, we left our Adonten people to settle in their land. So our Twafohene, or more appropriately Boasehene who is a sub-chief of the Denkyirahene, and at the moment who happens to be my awn Adontehene, remained in the Aowin area, but paid periodic visits to Abankeseeso to pay homage. Likewise the other chiefs from Boase, Nyinawusa and Ayamfuri all paid homage at Abankeseeso.

Q : How come that you have two capital towns, Jukwa and Dunkwa ?

A : It appears as if I have two capitals, but in actual fact, they are not both capitals as such. Firstly, following the series of wars after we left Abankeseeso, we did not want to have our Abankama Stool anywhere near Asante. So we brought it to Jukwa. The Denkyirahene too came to settle here, and so did most of his people, but not all. Some notably the Adonten group, remained near the source of the Offin River, spreading out over the whole area from the Offin to this place. On some festive occasion, particularly following the peaceful era initiated by the White Men, the Denkyirahene would pay a state visit to those of his people near the Offin. They, in turn, would pay special visits and homage here. It was in 1943 that we realised that Dunkwa has become an important urban centre. We decided therefore to make Dunkwa our local administrative centre and headquarters. This decision was reinforced by the fact that Dunkwa was the seat of the Colonial District Commissioner (DC) enjoying such modern amenities as "telephone

facilities" "electric lights" and others.

We even thought of transferring the Stool to Dunkwa, but some people objected on the grounds that we have sworn never to se the stool anywhere near Asante. To have sent the stool to Dun would have meant breaking that oath. The stool therefore rema ned here. Traditionally, then, Jukwa is our principal town. F modern administrative purposes, however, Dunkwa is our chief town.

Q : Why do you call your traditional centre Jukwa ?

A : The reason is this. When our ancestors came to the coast, and were stranded at Essakyir or Kakomdo, they sent our elephant hunter and ahead to look for a better place to settle. Their duty was to study the land, and to report whether it would be suitable for farming, and yield enough food to feed the population. On their return they reported that the place was peaceful. There was nothing but peace. Hence "JU" meaning 'Peace' and 'KWA' meaning nothing. Nothing but peace -JUKWA.

Q : Did you meet anybody when you arrived here ?

A : Yes we met one Yamoa and his people.

Q : With whom do you share common frontiers here in Jukwa ?

A : When we, the Denkyiras, came here first, there were already so people who were settled at Danaso belonging to the Aduana cla They had no paramount chief. So we wanted to take all the land from them. This resulted in litigation, and the government decreed that even if we were more numerous, the fact still remained that we came to meet them there. Hence we should divide the land equally between us. If it yields good dividends we should share it equally. When we came, their immediate neigh bours were Abakrampa, Abura, Heman, Assin Apemanin, Assin Atandasu, Nassaw and Cape Coast.

How do you manage to administer your state successfully seeing that your people are divided by the river. One group on this side of the Pra and another on the other side of the river ?

Since I occupied the Stool, we have not reorganised the administrative set-up, that is since 1943 when the Denkyirahene went to stay at the Administrative Headquarters at Dunkwa. The same system our ancestors used is still in operation. We all came here as a body. But later on some of our people decided to go back there to Dunkwa area. So if you are, say the Adontenhene, or Twafohene or Benkumhene domiciled at Dunkwa, you will still continue to be my elder at court. If your presence is needed at Dunkwa or Jukwa on any important occasion, you will have to come to wherever you are needed. We thus run the nation on a unitary basis. There is no duplication of functions. I have some linguists here, and others at Dunkwa. The chief linguist, however, by custom stays here.

What are the relative positions of your towns ?

Which town is Adonten, and which is Gyase?

The Gyasehene's town is Nyameani ; Ankobeahene's is Menetweso ; Nifahene has his headquarters at Buabenso ; Benkumhene at Dunkwa-Mfuom ; and Kyidomhene is at Jukwa here, with his forces scattered at Amanase. Frame, Akenkasu and other towns. Initially Diaso was the Adontenhene's town, though he himself stayed at Jukwa here, with his Safohene at Diaso. Later on the Adontehene moved to Diaso too. But since then he has ceased to be the Adontenhene. He violated certain customary norms, and we have deprived him of the title. We have conferred that title on his brother who happens to be the Twafohene. So at this moment, the Adonten Stool is at Denkyira-Boase, formerly was the Adontenhene but like Diaso, was deprived of the office. It has now gone to its rightful place, as it were. It may happen, therefore, that you may find two chiefs in one town. The Krontih ne's town is Baadwoa ; the Twafo/Adonten Stools are at Denkyira-Boase ; the Kronkohene is at Nyinawusu ; Akwamuhene at Ayamfuri ; Tumantuhene at Dominase and Gyahene at Bubenso.

Q : I'm sure I haven't heard some of these names before, so if you could explain "Gyahene" "Kronkohene", "Tumantuhene" and some of their functions.

A : GYAHENE : If I need firewood for preparing ancestral food, it is the "Gyahene" - chief of fire and his group who has to provide it. It is customary for him to carry the fire wood and his people to follow with their loads behind him.

KRONKOHENE : In those days when there were wars, he was always in the Advance Guard - Adonten - and his duty was to report on the progress of the battle at the front. When the battle became tough and he saw the going not easy, and my men tell me "Chief advance", he will reply "Me koa onko" that is I cannot move". That means the going is really tough. But when I see that he has advanced - he is always between me and the Advance guard - then it mean the going was easy and the Advance guard had met a weak force. But whenever the Kronkohene was brought to a standstill, then I knew that Adonten - Advance ; Twafo - pathfinders and all the others on the front, had met a powerful enemy force. That was the signal for the King's Bodyguard to prepare and make a desperate stand.

TUMANTUHENE : This is just a title. It was given during those days of constant war-fare with Asante. The Tumantuhene was expected to remain where he was during those days. Il believe he never moved for more than a mile. It is my Safohene - War Chief - upon whom this title is conferred - the IMMOVABLE.

Q : You have two towns called Mfuom. One is near Dunkwa, the other Jukwa, which is older ?

A : The Benkumhene resides at Dunkwa-Mfuom, and he is also the Krontihene. Jukwa-Mfuom is the seat of the Nifahene's Adontenhene. We have Adonten, Nifa, Gyase, Kyidom, Kronkohene, Kronti and Twafo just as the Asantes have, but in Denkyira when we sit in state, we say Akomantire, Kyeremfem, Agonadontedom are seated.

Q : Akomantire and Kyeremfem sound new to me. What are they ?

A : Akomantire, Kyeremfem, and Agonadom-tedom stand at the head of the state. Whenever it is incanted, the follow-up is : Gyase-tutuampa, Ankobea and Kyidom : Kyidom, Tutuampa and Ankobea. This means that Akomantire, Kyeremfem, and Agonadontedom constitute the Advance Guard - composed of Twafo, Benkum, Adonten, Nifa, Kronko and their war-chiefs. After these come Gyase and Kyidom, Tutuampa and Ankobea who form the Rear Guard.

Q : Have you got versions of the Asante wings of Kronti and Akwamu ?

A : "Kronti" and "Akwamu" are the outcome of historical developments, and our own history did not evolve in such a way as to give us those wings. We have 'Kronko, but no 'Kronti'. The Asantes largely established their Kronti on the lines of our "Akomantire nsem-nsem", and their 'Akwamu' follows our "Agonadontedom".
While we say "When Tutuampa and Ankobea go hunting, they do not take long", the Asantes say "Kronti and Akwamu do not wast time when they go hunting". When the Denkyirahene left Asante, he left some forces behind who remained Bantama and Amakom in Kumasi, and Nkawie. When Osei Tutu too was recalled from the lands of the Akuapems and Akwamus to come and rule in Ashanti he was given some Akuapem and Akwamu troops to aid him when he came to Asante. These people did not go back, and so became strangers. These two groups of strangers in Asante - the Akwamu's and Denkyiras - came to be called 'Akwamu' and "Kronti !"

During the reign of my uncle, Owusu Bore who was not educated, there was one chief, Nana Kofi Adu II who was educated. He was the Kronkohene, and because of his education he led all our delegations. It happened during a meeting of chiefs at - Dodowa that he heard every tribe had a Krontihene - the Akyems, Fantis, Asantes. And that a Fanti country, the Krontihene ruled the land with the Paramount Chief. So when he returned, he suggested to the State Council that the title of Krontihene should be conferred on the Kronkohene, since

he was sent frequently on state errands and led delegation
You can imagine it. Here were we, not knowing a thing abou
Krontihene, not aware of the history behind the institutio
and yet being asked to establish it, but the man was so im
tant we had to give in. He was our Chief Messenger and del
te, so if he wanted it, why not, give it to him. He felt t
if he went anywhere as Krontihene, it meant he was ruling
with the King. That will enhance his prestige abroad, and
make his position be regarded. So we gave him the post. But
naturally, we had no Krontihene. We had Kronkohene. When we
gave him that title, the people of Ayamfuri too got up and
said we have deprived them of their title. Ayamfuri was the
Stool town for Akwamu. We used to call Ayamfuri the town th
"carried no bed, yet did not lack a stool" - that is the
highest title in this land, and it is usually given to the
highest stool. When we gave Kofi Adu the post of "Kronti",
Ayamfuri insisted on taking this title Akwamu. So you see,
both these titles. "Kronti" and "Akwamu" were conferred du-
ring Owusu Bore II's time.

When I came to the throne, therefore, I tried to recit
this anomaly. This resulted in a big controversy. I pointed
out to them that before being enstooled, you take the state
sword and swear "What my ancestors did, likewise will I do"
They did not understand my point, but seized on this oath a
the more reason why I should let the status-quo be. There
was nothing I could do. So I gave up the attempt.

Q : Who have been on the Stool since it was established and what
are their praise names or titles ?

A : My predecessors number twenty-five. This includes all who
died while Kings, and all those who were deposed.
I. AYEKRA DEBO 1500 - 1518 : A Woman. She was the founder
and first occupant of the Stool. She gave birth to two sons

2. ANIM PANIN, the first son followed his mother. His real name was Anim Kokobo. But you know Kokobo is not a name we commonly use. So we called him Anim Panin.

3. AHIHIAHA : After Anim Panin, came his other brother. In reality there were two other brothers one was called Ahi, the other Aha. We first placed Ahi on the Stool. So it is just like Asante under Obiri-Yeboah Manu. They were two Kings. We therefore take their period of rule as one reign, and call it Ahihi-Ahaha, pronounced in one breath as Ahihi-aha.

4. HUNUMI NPI.

5. WIREMPI ANPIM (1624-37) : He was a very wicked King. Because of his wickedness, the executioners coined a phrase "Wirempi Ampim who has an oath which we dare not swear" Once you swear his oath, there is no answering it, or justifying yourself. Immediately you were brought before him you were executed.

6. DOMPONSEN I : This is how he came to occupy the Stool. During the last days of Wirempi Ampim's there was a war. He went to the war, and during the course of the war, he caught cold. He was an old man then, and could not withstand it. We didn't want to come after the war to report the King's death, and ask for the installation of a new King. This would have invited trouble and dispute over the succession. What we did was this : We sent messengers from the war-front to all the members of the royal family saying "Our King has fallen in battle. We haven't finished the battle yet. So give us somebody to occupy the vacant throne". When we came with the news, none of the members of the Royal Family could provide us with someone to take the vacant stool, and to continue the war. They were all afraid. None wanted to part with any of their members.

Finally we came to the youngest royal among the lot. She two children, a young boy and a baby-girl. The boy only eight was playing outside. When she was approached she asked, "Why do you come to me seeing I have no man to give. I have only baby-girl, and that small boy playing outside. How can this boy become King ?" But we insisted that we wanted him. We went outside to search for the boy, and took him away. When we found the boy, we took him away, and sent him back after four days carrying him as our King. That boy was BOAMPONSEM. He became King at the age of eight, being the youngest King that has occupied the Denkyira Stool.

7. NTIN GYAKARI : Boamponsem's sister was Bensua who was barren. But due to Komfo Anokye's intervention, she brought forth a son, whose birth is somehow connected with Osei Tutu. He was Ntim Gyakari, the seventh in line of succession. It was during his reign that the Denkyira Empire was broken up. Because of that, his name has become taboo. We don't mention it at all. We don't name children after him, and no one will occupy this stool who would be given that name as his stool name.

8. NANA BADU AKRAFI BREMPONG - Both name and title.

9. KYEI AKOPEN.

10. AMOAKO ATTA PANIN.

11. GYAMBADU.

12. AMOAKO-ATTA KUMA.

13. AMOAKO-ATTA YIADOM : After the reign of Amoako-Atta Panin we enstooled Amoako-Atta Kuma. But he soon died. So we enthroned his mother with the stool name of Amoako-Atta Yiadom- "the one who displaces Kings".

14. OWUSU BORE I : It was during his reign that "Mmomaa and other Court musical instruments were invented. And somewhere in Assin, there is a place where Owusu Bore fought. During this battle which was a tough one, Owusu's "Mmomaa" and other musical instruments were lost in the battle. Up to this day we refer to that deep where the instruments were lost as "Owusu

Bore Bunu". 'Owusu Bore's Deep'. And if presently, during the Adae festival you happen to be near the Pra and you hear the sound of the "Mmomaa" and "Mpenpen sua", and you decide to approach to find where the music is coming from, then know you are lost. During this same time, i.e. Adae, you shouldn't travel on the river. If you do you won't return either.

15. NANA KWADWO OTIBU : Up to the time of his reign, Denkyira was under the Asante. It was he who led the Asante forces in the Gyeman War. And after the war, he led the Denkyira state out of Asante bondage. He was a very brave and courageous man. The way and manner he led the Denkyiras out of Asante even surprised, and excited their wonder of the Asantes. When after the victory over the Gyamans, we were celebrating the occasion with merry-making, and the Asantehene called out to the Denkyirahene "Well done, Kwadwo. This is just how you fight as an ally. Imagine fighting your own war", Kwadwo Otibu's Executioner got up and bawled out "Ei Yaw ! See how miserable you are. On the day you decide to exert yourself, the red tiger will eat the black tiger". This was tantamount to a declaration of war.

You will notice that Boamponsem was the sixth ruler in line, but he was the King who really laid the basis of the Denkyira Empire. Hence the Abakandwa Stool which passed through Ayekra Dobo and her successors before coming to Boamponsem is called "Amponsem Adwa" - (Amponsem's Stool).

You will also notice that of all the Kings who have occupied the stool, it is only Kwadwo Otibu who has a first name "Kwadwo" attached to his name. No other King was accorded that honour. You were given only the stool name. This was because of his bravery and the way he saved Denkyira.

When the executioners get up to speak, however, because Boamponsem was called Yaw, they say "Yaw ! How miserable you are. The day you exert yourself, the red tiger will eat the black". These days, when you mention this call, because it evokes bitter

memories of the past, the Executioners have changed it to "H How miserable you are ! The day you exert yourself, the off pring of the enemy will die".

It was Nana Kwadwo Otibu who signed the Bond of 1844. W also refer to him, in the annals of Denkyira history as "The Moses of Denkyira !

16. KWAKYE FRAM
17. KWASI KYEI I
18. BOO KYERE : His Stool name was Boamponsem II
19. NKWANTABISA I
20. KWASI KYEI II : The first King in Denkyira history to be destooled. This happened here at Jukwa.
21. NKWANTABISA II
22. KWADWO OTIBU II : He was also destooled
23. NKWANTABISA III : His real name is Kofi Mensah. He comes from Nkawie. He was deposed. Presently he is th Chief of Nkawie.
24. OWUSU BORE II : It was during his reign that the Adminis tive Headquarters was moved from Jukwa here to Dunkwa. He ad ted.
25. I am the 25th King. I was enthroned in 1955.

Q : What are your titles ?

A : Nsewu Fi, the one who plays with gold ; he who kills for ente tainment ; conqueror of cities ; Ankese Nana Yaw Ago who lear how to walk with bullets.

Q : Owusu Bore : What does the name Bore signify ?

A : Bore was a special name we gave to the King. Every Owusu is c led Adweimi but this is Nana Owusu came by the name Bore. Whe he came to the throne, he did so many things that we might sa was a creator. Before his rule, there were a few things like State Swords and other important court ornaments. But it was who provided countless suggestions and took the lead in getti

now things alone. He was very creative. So we used to call him Owusu the Creator - Owusu Boro.

Q : What about your oaths ?

A : There are three oaths in Denkyira. Hence if you dare swear the three oaths of the Denkyirahene, and you are arrested, you won't like the consequences.

(1) Friday and Denkyira State"
(2) Adamanso
(3) Denkyira Boreso

} Whoever swears these two at the same time and is arrested is liable to the severest penalty possible

Q : When Denkyirahene sits in state, what particular symbol can be found on top of his royal umbrella to signify that the Denkyirahene is really present ?

A : I have a lot of these symbols. The common one is A Hen and its Chicken - when we sit in state for [illegible], then that symbol is atop my umbrella. When I sit in state on very serious occasions, then you find BADADUA (a bamboo like plant) on top, and if the occasion is just a jovial gathering, then you find AKOBEN (the Horn) there. I have three important ones. There are others, but they are not significant.

Q : What is the Message given, when the drums - the Denkyirahene's - drums are beaten ?

A : We have a lot of these drums. The oldest among the lot is called GUADRA. Now the story of our wanderings from the River Nile to Nkyiraa to Abankesseso through Kakomdo to Jukwa evokes bitter memories. We encountered many difficulties. Migration is not easy. Not all the people who began the journey will complete it. Some will die, and others will get missing.
(1) This is the message of the King's first Drum when beaten: "Those of my people who got missing, or strayed behind, or were seized into slavery, or were taken captive in war, all of you come back to me".

So the first and oldest drum is called GUABRA - "the l group, come back".

(2) There is another drum which is beaten in honour of Boam This is the drum made by Boamponsem himself to call out his t It is called KUNSEM an anagram of Amponsem.

(3) ETWIE : Like any other Paramount Chief, we too have this pe of drum, for as the saying goes "Any animal that grows fa tates the pig". The Denkyirahene was once a very powerful and fearful King. When he exerted himself, whole armies fell. And just like a lion on the hunt in the forest, when he cried out all became silent. That is our war drum.

(4) NKRAWI : Every Paramount Chief has this one too. Ours te of the wealth and riches of the Denkyirahene. In days gone by today, the Denkyirahene was very rich. He dealt in gold.

This is the message of the Nkrawi

"I wear velvet cloth, I sleep on velvet ; my pants are made o velvet ; my sleeping cloth is velvet" - Velvet is very import and of inestimable value to Akans. The Akans call it silk. An in those days, whoever had velvet was regarded as a very rich person.

Q : When Denkyira was a great empire, which states did it control and what was the extent of the Empire ?

A : Before answering this one, let me give you some more of our drums. One of the drums states that : "We want our children t know of the Power we have once wielded. We want them to know have a proud history, and that once we were a great Power".

(5) The 5th Drum is thus called "Kotoko som Amponsem" - The porupine (Asante) serves Amponsem (Denkyira).

(6) KANTAMANTO : That drum is in the custody of my Gyasehene. In the olden days, when the Denkyira decided to execute anyone, his execution did not violate any law. What he wanted did not end with the execution. On the contrary, he did whatever h liked. And he was not "Surbordinate to any earthly chief".

(7) MPEBI : Consists of three drums. When we meet, and, as we make merry with music provided by the talking drums, Mpintin (gourd drum) and other instruments, the Mpebi is beaten. It is beaten after the Executioners had spoken the praises of the King, and while the King is sipping his wine, and the pages are dancing. In other words, the Mpebi is beaten while we drink and make merry.

Now to your question. Before Denkyira became the power that it was, we first defeated the Adansis. After Adansi came Wassaw who became our ally. With Akyem we maintained friendly relations. Because of this friendly relations, part of the Akyem-Abuakwa people broke away over some chieftaincy disputes. Came and settle here. The Leader of that group is currently my Abuakwahene or Nifahene.

We conquered Sefwi and Asante. It wasn't until the Asantes and Adansis made their Confederation under Osei Tutu that they managed to overcome us. There are other tribes whom we defeated, but later came to establish friendly relations and because of this, we cannot, at this time, remind them of their humilating history. So it is not necessary to mention their names.

Q : When you got into contact with the Europeans, how did you communicate with each other ? Have you got anything here at present which was used as an article of trade with the Whites ? Has your Stool got any souvenirs to remind you of your contact with the Whites ?

A : When we got into contact with them in gold - gold-dust. Remember the present mine at Obuasi once belonged to the Denkyirahene. Hence we had very close contact with the Europeans. With the Elmina government, we exchanged gold for guns. Some people today maintain that the Asante victory over us was partly to Elmina. While we were trading with them in guns, the Elminans were establishing secret contacts with the Asantes. And because the Asante were brainy and very crafty and

had a very good spy net work, they were able to enter into a ments with Elmina despite our efforts to thwart them. In the days, victory or defeat in war depended on how much gun-powd one had, and this in turn depended on how friendly or what t one had with the Whites. The trade depended on the reserves gold one had, and the Asantes easily established a faster sy of gold and gun-powder with them. After our defeat, all the pers and all the keys we had in respect of the castles passe on to the Asantes.

Q : What festivals have you ?

A : Our main festival is the Odwira. You will notice in this cou that most of the tribes claim to celebrate the Odwira. What t do in actual fact is not the Odwira but they celebrate some c mon festival. I want to state in very clear terms that I, and alone have got the power to celebrate the Odwira in all its a cient splendour and custom. We just don't celebrateOdwira. It will take a long story to explore all the rites associated wi the Odwira. It's just not a matter of slaughtering sheep, pro ding drinks for your courtiers and attendants, or being carri in a palanquin. That is not Odwira. In performing the rites - the real Odwira - we give food to all musical instruments, dru and all their associates. This preliminary step is termed "YERETO MMEN SO" 'Feeding the Horns' After this we perform th real Odwira rites.

Q : And the performance of the rites... ?

A : Oh ! That signifies re-staging the funeral ceremonies of our ancestors. On this occasion we ceremoniously feed the spirits of the dead, our gods and all the rivers in our land. Then we call upon the Almighty to give us plenty rain, make our land more fertile so that in the coming year, there will be plenty of food. We also pray for abundance in all things ; for de-crease in the rate of death, and the prevention of any dan-gerous diseases. We also pray for cessation of all wickedness and wicked acts.

Q : What gods fetishes are supporting this stool in running the state, particularly in the olden days ?

A : I can't count all the gods behind this stool. All I know are BOO NKWANTAKESEMU : BONSAM TUAPA : OHENE SUMAN YENTUMI GYEABOO ; WIEME ; SASATIA.

Q : From where did you get Bonsam Tuapa ?

A : Actually I don't know. I've never been told. All I know is that not every state in Ghana has it. The biggest Shrine I have heard about in Patakoro in Adanse : Possibly it is famous in Adanse because they worship it with pomp and attach great importance to it.

Q : Have you got a shrine of the Bonsam in each of your towns at each of your courts ?

A : Quite a number of the towns have it, though not all the stools. What I know of at the moment, apart from the great shrine here, are those at Ayamfuri, and a few others. The biggest is at Faameyo and that belongs to the great stool. There are other fetish shrines apart from the Bonsam shrines. I can count seven others on the same scale as the Bonsam shrines.

Q : What are their names ?

A : I can't actually call out their names. Apart from Bonsam, I only know BRESA and AKUATIA. I know of the others because whenever I pour libation they tell me of the others - seven in number.

Q : Do you have to offer sheep to each ?

A : Each has its type of sheep I must send. Bonsam, for instance, prefers the most precious sheep. When the Akans refer to this, they mean of course, a week-old calf.

Q : Is there any oath for Bonsam alone ?

A : This is the position. Bonsam, though my personal god, is yet a Chief somewhere. So when his oath is sworn, I am not responsible for taking any thing for it.

The priest/custodian of the Bonsam shrine has power to deal you as he thinks fit. Swearing Bonsam's oath is just like swearing FIADA ne DENKYIRAMAN - Denkyira Friday.

Q : What happens to the one who swears the Denkyira Friday oath

A : There is no stipulated penalty for it. It all depends on th circumstances upon which a person swore the oath. We decide whatever punishment we want to inflict. The White Man and E tion and its attendant modern ties has changed that. Now if swear the oath you are liable to a fine of N¢2.10 by the Lo Council. The result of all these changes is the utter disre and pride in Ghana today. But as for me, I will never allow one who violates any of my oath to go and plead his case at Local Council. No. I shall deal with you in the customary wa which my elders and I will think fit.

Q : How do Kings, these days, get money to finance the administr of their Stool lands ?

A : Nothing ! that is, chiefs get money from nowhere for the pur I can't talk for other chiefs, but in my case, I believe bef a Chief can get money to run his state, a lot depends on his ple. The government has prescribed that each Paramount Chief should be paid N¢100 a month. This and the introduction of pa ty-politics has cut off the chief's reliance on his people. T no longer do reverence to the chief ; they no longer provide with free services. If the people will do any of these things it will be the love they have for the chief. There is no forc A chief can only request free service. He cannot force anyone to work freely for him. My uncle Owusu Boro, my immediate pre cessor used to say that chieftaincy of today is a matter of h well you can wield the cutlass. If you are made a chief, and y don't make good use of your cutlass, you won't get any money to run the State. You are thus reduced to reliance in the N¢100.00. But a chief of my standing needs more than that. So I farm and use some of the proceeds from my farm to run the St

Q : What about the olden days. How did they get money to run the State ?

A : All the lands in the State were divided among the various stools. Any revenue from the land was divided into three, with a third going to the chief of the land. The chief could send messengers to any town in his area to collect food, firewood and other things for him. In addition the chief could buy gun-powder for hunters in his state, and send them out to hunt for him or send them to fish for him. In fact in some states there was someone whose duty it was to provide the chief with meat regularly. The chief could also impose fines upon anyone who violated any of his oaths.

Now when all these various chieftains get money, they are expected to remit some to the Central Court. Actually the were expected to send everything. But as the saying goes, "One walks with the Kings in order to get something to eat". So what happened was this. If say the Safohene (Elder) collects N¢20.00, he will come to court and say "Here, Nana, is N¢4.00 I've collected". He will keep the N¢16.00, and expect you to give him a part of the N¢4.00. It is such little contributions, when accumulated that enablet the King to run the State.

Q : How did you get gun-powder, guns, ammunitions and other weapon to fight your wars ?

A : Before coming into contact with the White men, that is during our battles with the Moslems, we used only swords and sherlds. But when we migrated to this place, and got into contact with the White men, we saw the importance of guns and gun-powder. After some time we managed to manufacture the barrel and the ammunition ourselves, for as you know, in any group of people there might be one clever individual, who once he sees something is able to retain its shape in his memory and reproduce copies later. So all we had to do was buy the gun-powder and we were set for war. The first type of gun we bought from the White men we called "KABASE".

Q : Did the King supply his troops with gun-powder, or did the troops buy it themselves ?

A : When you go to war, you don't expect your subjects to buy gun powder. You have to supply them with the gun-powder. But whoever could afford it was at liberty to buy guns. It was the duty of the King, in an era of continual warfare and insecurity to spend his income on military equipment - he had to buy large quantities of guns, ammunition, and powder and supply them. Say about 1,000 guns and powder to Nifahene, or 200 to Adonten. Individually, most members of these groups may have their own guns. This was meant to replace those we lose during wars.

Q : Did the Denkyirahene have an officials who traded for him in the olden days ?

A : There was such a person. For as the saying goes "In every town there is a Nonsah". Whenever a group of people come together, you will get one crafty person among the lot. Despite the fact that most of us can't read or understand English, there will be one person among us who will understand the White man just through signs. That is just natural gift. We have such people at court whom we call "Plemanfo" No King without the "Pleman' can hope to succeed. We have such people in the Asafo Company.

Q : Is there a particular chief - Batahene - who is responsible for Messengers and travellers ?

A : Every town, or rather, every Asafohene has its own Batahene. It was the duty of the Batahene if the Kings sends out envoys outside the land, say to the coast, to give the envoys directions as to which roads to take, and which to avoid. That is if the Batahene himself was not going on the journey. It is because the Batahene was usually an old man, widely-travelled, knew most lands , and had regularly been to the coast to buy salt, gun-powder, guns and other things. He has no specific stool.

Q : Does the Gyasehene too shop for the King ?

A : Gyasehene is not the right person to buy things for the Court. He is only responsible for matters specifically concerned with the King's Household, and the King's forces in the Gyase Division. He has to supply the King with all his needs - guns, powder, food, cloth, ammunition etc.

But all matters, having to do with the economy or fiances of the state is in the hands of the Sanahene, the State Treasurer. However, the Gyasehene is in over-all control of all these things.

Q : Was there any person in the Denkyira State who because renowned can account of his wealth ?

A : Ataban. He was a great chief. He had a (Akropong) brother, but I've forgotten the name. He got his money through palm-wine tapping. When he became rich, he was automatically made a chief. He was extremely proud. Consequently the Asantehene tried to humiliate him. So the least thing he did, the Asantehene would impose a fine upon him. You know the gold-weight - the one used to measure the weight of gold. It's called NSENEE. The Ashantis made it such a way that whenever they fined him, and he put in the gold, it never come to the required weight. They wanted to get him "broke". They imposed fines upon fines on him. Then it came to his MENSENA, bracelet or some such thing. He put it into the gold-weight and PEN ! It broke and he said "That's Me! I have broken the scale. Tell your master that seales frighten children but not the great Ataban of Nyameso.

Q : Thank you, Nana would you be kind enough, to give me the names of all the people who have taken part in the discussion ?

A : I, Odeefo Boamponsem III, King of Denkyira. The one who poured libation is Nana Ntrakwa II, my Chief Linguist. Among the Elders here are, Opanyin Yaw Breho, Agonahene at Nyameani and my Gyasehene as well as my Safohene (War Chief). He is my nephew, that is the nephew of the Denkyira Stool. There is Nana Yaw Kye,

in charge of all Appeals to the Denkyira Court. He is the ol man here. He was also Nana Nkwantabisa's Chief Personal Assi tant. He ruled this state with him till he died. We have her also my younger sister, Akosua Dada ; my pages Mensah and Ya Nsowah ; Senior Linguist and my nephew, Kwasi Appiah.

Q : Nana Dwantanhene (Appeal Chief) how old are you ?

A : Not yet hundred. A few more years to go.

Q : When Yaa Asantewaa raised the Standard....

A : I went to that war ....

Q : And when Prempeh I was arrested ?

A : I saw it with my own eyes.

Q : And when Prempeh was being enstooled..when he was struggling for the Stool with Twereboana ?

A : I was born by then, but I didn't actually witness the events. I heard of it, though.

INTERVIEW WITH ODEFO BOA AMPONSEM III

DENKYIRAHENE

4TH MAY, 1970 AT AMPONSEM AHENFIE, JUKWA

Agona Suman Gyankobaa, Nsa oo !
Yentumi Kyereponsa, Nieme nsa oo !
Asuo Amoakoata nsa,
Potro Abena nsa,
Sumina Apra, nsa oo !
Enne mememene
Enna mefre moo
Kyere won se barima a yefre no Owura Daaku
Na ose oreba Denkyirahene Boa Amponsem ho
Abetie Denkyiraman mu abakosem.
Tetesem a oreba abesua yi, dee wo ne se
ofua nsa a eye oburoni nsa, ye de ma mo oo
Na mo ama Boamponsem adwen pa,
Asem biara obeka no
Moabegyina n'akyi
Na n'ano ako sootee
Momegye nsa nom, n'abusua pa
Barima yi a obae yi
Ne nkwa, so, ne sadee so
Sedee baabi man tu mpono
Eno so na yehwehwa ama Denkyiraman atu mpro
Aban foforo a aba yi
Denkyirahene biribiara a obe bisa no se
Womfa mmra ne mman yi mu
Ne nsa nka
Na oman yi nso ntu mpomo
Denkyirahene no nkwa so oo
Ne akyeamehene a ne kasa yi ne nkwa so ne sadee so
Ne mpanyinfoo nyinaa nkwa so

Yereye biribiara a enye yie
Denkyira mma nkwa so.

Q : Nana asusua ben na ɔdi saa akowa kese yi ?

A : Agona Abusua na edi saa akowa kesee yi.

Q : Won akyiwadee ne dea ?

A : Agona foo dee, dee monim ne se won kyin biribiara.

Q : Se Agona ni kyia obi a, ewo nnesoo bia ye de gyese so ?

A : Aane. Se mekyea ɔ'ɛ a ogye me Agona.

Q : Mofiri he na mobɛtenaa Jukwa ha ?

A : Me nananom firi Abankeseeso.

Q : Eyee den na wo nanarom tu firii Abankeseeso ?

A : Nmere a na Nana Oseil Tutu one nedom dii Denkyirafoo so no, yenyee yen edwene biara se yebetu afiri baabi a yetee no a ɛ Asante Akyem no. Nea ebae na yetwi ɔ se yene Asantehene ko Gyaman ko. Saa obi no ara na Denkyirahene, na ye Asantehen Sa Bere e yebaee no, anye Asantehene abedwo. Eyee no so, se Denkyira foo a nako won aga yi bɛbi di saa nnarimasem a ete tumi kyere Gyamanhene Nkrumah fua, ennde ese se ohwe no yiye Enti ebera a Asantehene redida,anee no, ɔ-n a okae kyeree Kwadwo Tobo no se, "Kwaabe no ! Wo ho na mpo na o, na woko f Saa asem yi kyere ɔ se y'anim yie a Asantehe obetu Denkyir so sa. Yen so, yen akoma a yefre no "Abakanwa" no nso, eho yen papaapa. Enti y'anpe se yebetu bi o ama ye dom ase abye. Saa nti, yeyee nose yebetu afii Asantemaa nu aba-nsuo ano ha

Q : Bere a mutuu no, mosoesoee baabi ansa na mobedu ha ?

A : Bere a yefi Abankeseeso reba no dee, y'antena baabi ankye ke Na mmon, yen ara y'akwantuo a efiri tete, baabi a yetena kye ne Brong-Ahafo, Nkyiraa. Nti na ye nyaa yen din 'Denkyira' n Kane no, na yefre yen 'Adawu-Adawu, Denkyira Mene Sonc". Na bere a yefi Abankeseso reba ha dee, yenam Wassa man mu. Yefi Wassa-Amanfi, yetwaa Ofi no, yekosii Wassa-Amanfi na yenam Fiase kosii Mpoho. Mpoho no ɔ ɛno ho no a enne eye Nnantumade no, yen ara nkorofoo bi na ekam ho, Na enum se yekaa Wassaman

mu nti no na emaa wonom ka kyere won se epo no a ewo mfifii ho no, Amanfi ne Fiase epo no a ehye_mfifii ho no, monko na monkotena mu. Nti na yefre ho no "Mpo-no-mu-ho" - 'Mpoho'. Yefiri ho na yebaa Oguaa. Eho na Aban ka kyeree yen se yenkotena Kakomdo. Kakomdo nso na eho no, dom a yede nam no edoose nti yenim se yen nyinaa yerenya aduane nni. Afei nso yan nyianaa ye kwaemfoo. Nti no ewo se yen nya baabi a eye kwaee. Enam se ansa na yerebereba ha nom no, na yene jukwafoo abeko ahu se eha ye baabi a yebetumi atena, enam se eha ye kwaee. Nti na yebaa ha.

Q : Nana mobetena Nkyiraa kyare no, hene no mobetenae ? Na mofi he na mobetena Nkyiraa ?

A : Bere a yatu fi Asuo Nile ano, yedii ako wo Nkramofoo afa mu ho, baab i a yebetena kyeree beye se "two centuries" ene Brong-Ahafo Nkyiraa. Na yenam no nyinaa dee, na yefre yen Adawufoo. Na ehonom a ye kyeree no na yekaa se wonom a wadane "Nkyiraofoo" yii enti n a yefre yen 'Denkyirafoo'.

Q : Mofi Nkyiraa ansa nabetena Abankeseso ?

A : Aane. Abankeseso dee bera a yebae a yene Adanseman koe a yedii won so nkonim no na yetenaa ho.

Q : Enne mmre yi ; Abankesee so ho, moko ho ?

A : Enam se yetuu ho akye no nti, na y'ansan y'akyiri bio, ewam se na yewo siebia ne tete nneema pii wo ho, nanso esan se yene Asantefoo ntem nye papa nti no, y'ansan anko ho bio. Yenko ho.

Q : Na, nana, esii sen na Denkyirafoo a ofi Nkyiraa baa Adansiman mu no nyaa ahooden de ko dii amansan a ewo ho nyinaa so.

A : Mmere a yefi River Nile ano reba no, na yenko ara na yenam. Aman a yebaa enam nkramosom a yempe nti no, eye aman-a-aman bebree. Na yereba no nyinaa no, na ako ye biribi tese "Survival of the Fittest". Obi ara pese onsen ne yonko. Enti akokoakoko ara na yede nam. Nase oman ayi de a'o na tumi hye wo so a, na ekyere se wabeka ne ho. Yenam yi nyinaa, na yerenya nnipa a, na yer nya dom a, na yebehye w'ase a. Enti mmere a yebetenaa Abankeseeso anase yene Awurade Basa koo a yedii no so nkonim no

na ekyere se yewo dom paa.

Q : Na, nana, eyee den na Agona Abusua no ne ebedii adee wo Denk man mu ?

A : Agona abusua no na ebedii adee efiri se mmere a yetu a yeba na Agona asusua no na eso paa wo abusua noa agye mpo wo oman no mu no, eni Agona Abusua. Afei nso no abusua no mmarima nn Na mmom obaa panin a n'ani ye den a odi mu paa bo tonsa a ye no. Nana. Ayokra Debo na Nyame adom osan nso kohyiaa Abankanw yi wo sumina so (mennim sedee eyoo ye dee) ene Sasa tia ne wo abeso. Okotoo ye na wofae e. Na wofaee no ena ebeyee n'ab de. Na esan se na n'abusua no ye abusua kese nti no na ebedi oman no so.

Q : "Abakandwa" ne "Sasatie" no ye den ?

A : Abankandwa no Denkyirafoo akonwa kesee, se dee Asantefoo wo "Sikadwa Kofi" no. Na "Sasatia" no ye Adumfoo bosom a yede adi ako abepem saa mmere yi.
"Wieme" nso ne poma a edi yen bosom a yefre no "Yentunsi Gyea no anim ennee se wo na wo beye me bone sen ara a, wokyinkyin ara o, wo beba abewie m'anim. Eye bosom, wobo seesei.

Q : Bere a na mote Abankeseso no, na nnipa ben na na mo ne won bo fupam ?

A : Adansefoo, Asantefoo, Wasawfoo, Sefwifoo na Aowinfoo. Na mmre a yetui resa no na yene Aowinfo bekoo, tuu won gu ye. Saa mmer no na wone Boasehene (Denkyira Boasehene) ne Sefwifoo no bo hyee. Na yetuu won no na y'Adonteman kaa ho, tenaa won anaan mu. Na Nana Twafohene anase Nana Denkyirahene a seesei woye M'Adontehene no dee, eho ara na na otee na w'abesom Abankeseso Esan se wofi Boase ene Nyinawusu, baabi a na ote deda, (eno de eye mmankyimade) ne Ayamfuri nyinaa firi ho na besom yen wo Abankeseso.

Q : Na eyee deen na wowo ahenkuro mmienu : Jukwa ne Dunkwa ?

A : Mewo ahenkuro mmienu, na enso ennye ahenkuro mmienu - Dee edi kan no, bre a yetu fii Abankeseso a yereba no, enam ako-ko-ako-ko a yede bae no, y'ampe se yebegya y'Abankandwa no wo bia a eben Asantefoo. Nti yemaa Abankandwa no so no Jukwa na yede bae. Denkyirahene nsoso, Jukwa na obetenae. Na Obroni baa so nsaa oman mu dwoo yi ; eto dabi a Denkyirahene tumi kosra ne dom a egu Offin ano de besi ha nom a eye Adontenfoo no, kyere se bore bi so na wonom nyinaa nso fi ho abesom ha. Efi 1943 na Denkyiraman hunu se Dunkwa aye kuro bi a n'ani ako anim. Nti yeyee no se amanmuo no, aban amanmuo no, yede no ti beko ako si ho. Afei nsoso na yede'District Commissioner (D.C.)" abetena ho, na nneema bi te se "Telephone", "electirc lights" ne adee aba ho. Nti na yeyee no "Administrative Headquarters". Na nka yeyee no se, adwa yi koraa yede beko akoto nohaa, nanso amanfoo dweno hoo huu se y'abo po ato ho se enni se Akondwa yi ko Asante fam ho no nti, yeyee no se akonwa yi aha-ra na eba da. Na amanee kwan so dee, ye kuro titriw ne ha. Ede fa se Abrofosem ne dee ekeka ho dee, yekuro titiriw ne Dunkwa. Nti yenni nhenkro mmienu. Nhenkro wo amanee mu, ene Jukwa. Na mmom amanmuo mu dee ene Dunkwa.

Q : Na aaden na mofre mo kuro titriw Jukwa ?

A : Adee a enam so a yefre no Jukwa nese bre a yebae (me nananom) no, na yebeboo krankyi wo Essakyir anase Kakomdo no, na yetuu yen Sombofoo ne n'adumfoo se wonom mmra epo yi mu me hwe baabi a yeba a yebenya aduane adi. Na wobae no na wobekaa se "Nana, baabi a y'ako hu dee edwo, eho dwo paa, edwo-kwa" Nti 'Jukwa'

Q : Na Jukwa ha hwan na obekyere mo na moba ha no mobe too ehe foo wo ha ?

A : Yempanifo no baako na obekyere yen ha. Bre a obekyeree yen no na Obarima Yamoah na w'abo akuraa wo ha.

Q : Na, nana, Jukwa ha nso ehefo na mone won bo hyee ?

A : Denkyirafoo - yeba be too nkrofoo a na wote Banaso a woye Aduanafoo. Aduanafoo yi na wonni omanhene, enti anka me nanamon pee

se wobo won gu gye w'nsam asase yi. Eyee manson koo aban ani ma wobuae se esiane se yebetoo won nti se ye dooso sen won s den ara, ese se yene won kyc nneema nyinaa pepeepe. Na yebae na wonom ne Abakrampafoo, Abura, Assin Apemanim, Assin Atand Heman, Wassa, na Oguaafoo na bo hyee.

Q : Nana, wo man yi efa wo asuo yi agya, na ebi wo n'atifi yi, w ye den na wohyehye nneema - se ebia akyeame ebi wo ha, na ebi nso wo nohaa ?

A : Amanmuo no efi 1943 bepem sesee yi, yenhyehyee bio - efi bera a Denkyirahene kotenaa Dunkwa "Administrative Headquarters" n yenhyehyee bio. Dee yebeto se yen nananom dee no ara, eno ara na seese yi ye wo mu. Bere a yereba no, yen nyinaa na yeba ha Na akoko - akoko no twaa mu no, yen nkorofoo a wotena tena mmae mmae wo okwan so no, ebaa se wo ekua, ana wonase atre no oyi a ose mesan akoda nohwa. Nti se woye Dontehene, ana Twafo hene, ana Benkumhene na se wowo Dunkwa a na wo panin bi wo ha se eto se amansem biara, enhia se mesan m'ahye Benkumhene foi ro. Benkumhene no a, owo nohwa no, ewo se oba, Dontehene no s saa. Na se Gyasehene wo te ha, na me so mewo Dunkwa nohwa na amanee bi na yeye a, ewo se wo Gyasehene no woba. Woye Ankobe ni na wowo Jukwa, na meye biribi wo Dunkwa a, ewo se woba. Nti yen nyinaa yesu oman no ko. Yen hyehye se mewo biribiara mmie mmienu. Akyeame no mewo bi wo nohwa, na mmom akyeamehene dee, eha na otee.

Q : Nana wo nkuro yi, ebi a dibre nasen ?

A : Me Gyasehene kuro, yefre no Nyameani. N'Ankobeahene kuro de Menetweso. Nifahene kuro ne Buabenso. Benkumhene dee ne Dunkwa Mfuom. Kyidomhene kuro ne Jukwa ha ara ; na medom wo Amanase, ebi wo Frame, bi wo Akenkasu na nkurokuro yi bebree so. Afei, kane no na nka me Dontehene ne Draso, nanso na me kuro ne Jukwa ha ara. Na ote ha ara. (Na me Safohene na na ote Diaso) Nanso akyire yi ara, ono so atu akotena ho. Na otu

kotenaa ho yi dee onnye Dontehene bio. Oyee aniamonho bi wo amanee kwan so. Nti y'agye ne nsam Dontehene no. Yede ama ne nua a na oye Twafohene. Seesei ara Denkyira Boase na oye Dontehene. (Ono so so na kan no na oye Dontehene, na biribi nti na ekodi koro no ho). Nti kuro baako a na ahenfo mmienu na womu. Yen krontihene kuro a yefre no Baadwoa, na me Twafohene Dontehene nso kuro yefre no Denkyira-Boase. Nti me kronkohene kuro yefre no Nyinawusu. N'Akwamuhene kuro me Ayamfuri. Me Tumantuhene kuro yefre no Dominase. Me Jyahene nso kuro yefre no Buabenso.

Q : Din yi dee, bebree woho a mentee no baabi ara da. Nti ewo se ye yekyerekyere mu. Gyahene, Kronkohene, ne Tumantuhene - won adwuma ne sen ?

A : Gyahene - se mepe gya de anoa aduane ama me nananom a, one medom na de ba. Ewo se ono se ono na osoa gya no, na ne dom asoa bi adi n'akyi.

Kronkohene - kane a yeko ko no, ono owo Adonten, na oko a na ohwe na eye den na yeka se "Nana koe". Na ono waka se "Meko a enko". Na ekyere se, oko no mu aye den. Esan se Adontefo no bekoo a, na beduru no so no, se bere bi a oko, na oreko hwii, hwii de a na menim se kwan da mu paa, na kyere se Adontenfoo no ahyia dee mu goo. Na se ono bo apouni gyina de a na menim se Adontefoo no, (Donte ne Twefo ne won a wokeka ho nyinaa) na w'ahyia. Na kyere se yen Gyasefoo no ewo se yeboa yen ho, na yeye kaadom.

Tumantuhene - eye abodin. Bere a ye nananom ne Asantefoo no di ako no a, baabi a na ote no, ehoo ara na na ote. Me gye di se watu be ye nnuru akwansin baako mpo. Ekoo yi, ye koo kooe, na yereba no, yene no nyinaa na baee dee nanso eho ara na otenaee - baabi a na ote dada no ara na otena honono. Me Safohene na ye fre me Tumantu.

Na Mfuom yi wo mmienu. Baako wo Denkyira Dunkwa ha, na baako nso wo Jukwa. Dee wo hen na ye panin ?

Mfuom a ewo Dunkwa no, me Benkumhene ne no, me Benkumhene anase Akrontihene. Dee wo Jukwa nso ye me Nifahene n'Adontehene Ewom se ye wo Adontehene, Nifahene, Gyaschene, Kyidomhene, Kokohene, Krontihene, Twafohene, - se nea Asantefoo wo wo no. Denkyira dee, yen ya tena ase, - oman nyinaa tena ase a - yen Akonsantire ne Kyeremfem ne Agonadontedom atena se.

Akomantire ne Kyeremfom na eye bi foforo kakra, eno ne dee wo he ?

"Akomantire" ne "Kyeremfem" ne "Agona dontedom" ye oman no ti Na won akyi na yewo Gyase-Tutuampa ne Ankobea, ne Kyidom.

Biribi te se kronti ne Akwamu a ewo Asante no, mo nso mo wo bi wo ha ana ?

Kronti ne Akwamu asem no ye asem bi a tete aman yen kwan se Denkyira benya bi. Yewo Kronko, na yenni Kronti, Asante hwee "akomantire ne "agonadontedom" na woyee "Kronti "Akwamu". Yen "Akomantire ne "Agonadontedom", "Gyase Kyidom", "Tutuampa ne Ankobea" no, na won so hwee se "Kronti" ne "Akwamu" ko ahwee a yenkye. Yeka se "Tutuampa" ne "Ankobea" ko ahwee a yenky . Bere a Denkyirahene retu afi Asante no, agyaa ne dom bi wo Kumasi a eye Bantama ho nom ne Amakom ne dee keka ho, Nkawie ne ade. Na bere a Osei Tutu fi Akuapem ana Akwamu ho reba abedi adee no, dom a Akuapem ne Akwamuman tu de kaa ne ho se womfa medi adee ansan anko won kuro mu. Nti saa nkorofoo yi no na w'abeye ahohoo wo Asanteman mu. Saa nso ne Denkyirahene nkorofoo a ogyaa wo Kumasi no nso beyee ahohoo. Nti Asantehene ka kyeree me nkoa no se "Ko a mo wura ko nti, me ne mo bebu oman." Nti na ekyere se Akwamufoo ne Denkyira dom a ekaa ho no aye akuo mmienu. Nti na yefre won "Kronti" ne"Akwamu".

Esan se won nyinaa ye ahohoo. Na bere a me wofa Owusu Bore di adee no na onnim nwoma. Nti sunsa biara a ebeba anase nhiam biara no na nea oko ne Kronkohene a yefre no Nana Kofi Adu II - ono na na onim nwoma. Na bere a one won ko kohyia mu wo Dodowa no, na oko a ote se ebia Akyem Asante, Fante ene aman ahoro pii wo Kurontihene a one Omanhene no na ede aman no. Nti obae no na ode be too Denkyiraman anim se Kronkohene, ese se yefre no Kurontihene. Wo ara w'ani tuas Nipa a yenim ade no, ye nnim tetesem no. Oyee ara ma yede saa gyinabea no maa no. Adee yi Ohene soma wo ma woko baabi ara. Nti se wo ne Krontihene a fa. Na eye no se, se oko ho koka se one Krontihene a, na ekyere se ono na one Omanhene de man nti no na ama ahenfoo abu no. Nti wopree Krontihene a yede maa no na Ayamfurefoo nsoso won dee wonni abodin biara, na mmon dee yefre won 'Onso nipa nto akonwa" - Ayamfure Onso-nipa-nto-akonwa Kesee a ewo Denkyiraman yi mu. Nti yedee na yefre no ara ne "Onso nipa ntu akonwa", a ewo gyinabea wo man yi mu. Na Krontihene be kutaa saa Gyinabea no na Ayamfure se se ete saa de a yenye no Akwamuhene. Nti saa abodin mmienu yi nyinaa wo gyee no Denkyira man yi mu wo Denkyirahene Nana Owusu Bore II abre so. Nti bere a me nsebae no, me betiaa mu ma eyee asem dendeeden na mekyeree won ase ara se wobedi adee se afena mu a wo suae se "Dee me nananom yee, ra meye" Nti me nso me bae no wonom de saa asem yi hwan me a na megye me ho baabi ara a ennye yie. Na.. m'agyae akyire die ama aka.

Q : Nana, mepa wo kyew, nananom a adi kan no, abodin ben na yede maa won ?

A : Nananom a atena adwa yi so abepem saa mmere a mede te so nyinaa ye aduonunum. Yen a yedii ako, ne won a w'atu won so nyinaa. (I) Nana AYIKRA DEBO (c. 1500 - 1518) Obaa, ono na meka kyeree wo se akonwa no bedii no nsam. Na oye obaa a obo toma. Afei ono na wodii y'anim a oyee biribi ma ono so owoo mmaa, na mmarima mmienu : Anim Panin (ne din paa yefre no Anim Kokobo).

Ono na ne Maame firii ho no, odii kan dii adee nti, n'abodi yede boo no nese (2) "Anim Panin" a wode no agya". Ne maame otenaa akonwa no so kan anose akonwa no bedii no nsam. Ne n baako a oka ne ho no - mmienu na na oka ne ho : baako yefre Ahi, na baako no Aha. Na yede Ahi no dii adee. Dapen mmiens anso na owui na yede Aha no nso tenaa soo. Nti ako ye Asant Obiri Yeboa mannu. Wonom so ye ahenfo mmienu. Nti yefa won ohene baako. Yefre won Ahihi--Ahaha. Na yebo ne nyinaa toa s yeka no Ahihiaha (3).

(4) Mumuni-Mpi

(5) Werempi Ampim : (1624-37) Na oye ohene bi a onnye kora Ne tiri mu yeden pii. Nti na Adumfoo de yee apae se "Werempi Ampim a owo ntama na yenta" Se woka ne ntam se w'ako Denkyir hene ntam na yede wo ba a, enye se wobete ho, anse wobeyi m wobae ara na y'atwa wo ti.

Werempe Ampem no onyini yiye. Okoo oko, na apoo kaa no. W'an tumi anyina. Nti yerempese yebeba na y'abebisa na y'ahyen he ama mu aye akasakasa nti no, yebae no yebeka kyeree won se "Yen hene ato" Yesomaa nnipa ma ofi nkra mu beboo adehye no amanee se "Yen hene adi ako ato. Na ko no so ye nwiei koraa. Nti yema yen nnipa na yemfa no ntena adwa no so." Bere a yebeboo amanee no, odehyee biara antumi anyi nnipa amfa ama wo se "Mo nye na wonko nko di akonwa na wonkotoa eko no so" Obi ra suro. Ei! Me na menyi me ba! Ei! Me ba baako pe yi dee... Obiara anye. Na yekoo odehyee baako ho, a afei na w'ahye ase se orebo bra. Nti w'awo obarima baako na obaa ketewa nso hye n'akyi. Abarimawaa no na w'adi mfee nwotwe na na oredi agoro wo mfikyire ho. Odehyee no kaa se "Na me a moreba me ho, me dee mewo nnipa - fa nyinam me ba a ohye akyire, ne dea oredi agoro wo akyire ho yi. Na akwadaa ketewa wo yi dee, oreye den na w'adi hene".

Yese "Yepe". Na yekoo mfikyire ho nom a aye a yepe, yeretofa no aba o, dee yetee a nese yede no ko. Saa na yako awie, ma yede dom no nyinaa akogu beye twansin nsia a woreba fie.

Yekyeree no ara na yede no koe e. Nti edii beye nna nnan no, na yede no baee.

(6) Ono ne BOAMPONSEM I. Odii ade ade no na w'adi mfoe nnwotwe. One abofra pae a odii kan tenaa akonwa no so. Ne nua baa no yefre no Bensua. Na ono na wonwo. Na Komfo Anokye yee ara ma owoo baako. Nso saa ba baako no koraa no, one Osei Tutu wottwaka bi. Ono na otoo so nson (7) a yefre no NTIN GYAKARI. Ntim Gyakari nso so, odii adee no, nanso enam se n'abre so na Denkyiraman boe wo wiase nti no, enne yemmo no din. Ye nto no badin koraa. Nti obiara ni ho a obetena Denkyira akonwa yi so a yebefre no Ntim Gyakari da.

(8) NANA BOADU AKANFI BEMPONG. Ne mmerane ara ne no.

(9) KYEI AKOBEN

(IO) AMOAKO-ATTA PANIN

(II) GYAN BADU

(I2) AMOAKO-ATTA KUMA

(I3) AMOAKO-ATTA YIADOM : Amoaka-Atta Yiadom no Ansoako-Atta Kuma bedii no, afirii ho no, yede Amoako-Atta Panin bedii, na ankye na Owuu ye. Nti yede ne Maame tenaa soo. Nti w'ako ye "ayi-hene" adee, nti yede obaa no tenaa so na yefree no Amoako-Atta Yiadom.

(I4) OWUSU BORE I : N'abre so na Mmomaa ne ahemse, da fa se ngorongoro no oyee. Nti yewo baabi te se Asem man mu Kuhia epo mu ho - yewo baabi wo ho a saa akokoakokoo yi mu Nana Owusu Bore obae e, obedii ako wo honom. N a ne mmomaa ne ade nyinaa no eko no yee den no atanfo no kae ne nyinaa guu Pra mu. Nti ebun a egugu Pra mu no, yefre no Owusu Bore Bunu. Seesei no se adae dee wokotwa mu a, enee wo ye den ara a wonya te mmomaa ne mpenpenpea a na wotumi ka won ho ho ara a na wonim se woamma. Saa bere no wokotena hyema wo ho dea a, Adae dea a, worensan wo akyi.

Efirii ho na

(I5) NANA KWADWO ATIBU bedii adee. N'abre so - efi Ntim Gyakari abreso nyinaa na yehye Asantefoo ase - na okokoo Gyaman

ko na eno akyi ode Denkyira dom no tu fii Asante bacc. Kwadw Otibu na oye onipa barima katakyie a ne koko ye den. Sedee ey a oretu afi Asante no koraa no eyee Asantefoo no hu. Eno ne s nipa a w'ako ko aba a yerebededa mo asee na Asantehene atu ns ama no ne ne nhenkwaa, (Kumasi) na yeregye y'ani, Nana no (Asantehene) nkyea a ode kyeaa mo no, ohwe a na aye den. Esan se adwabo mu no, ckyea no kaa se "Kwadwo mo. Wo ko ma mpo ni, na woko fa". Na Denkyira oyanfoo nso gye so se "Ei Yaw ! wo n wo ye mmoboro yi. Dabi a wobeka wo ho a^{o}sebo kokoo be kyere tuntum. Denkyiraman yi mu, enam se yen hene a yefre no Boamponsem I no na oyee ahenie no yiye, ono na omaa oman no beyee oman. Nti ama Abakanwa ewom se ebaa Ayikra Debo bere so, na n'mma nso abedi ade, nso edin a eda Abankandwa no so ne "Amponsem Adwa". Nti Ohene biara wodi adee yi a wobehu se gyese Kwadwo Otibu nko ara na owo okra din a yefre no "Kwadwo. Obiara nni ho a yemaa no din. W'aheni din nko ara na yede ma woo. Nso se Adumfoo gyina ho na yerepae a, yese enam se Boamponsem yefre no Yaw nti, yerepae a yeka se "Yaw, wo na woye mmoboro yi. Dabi wo'eka wo ho a. Sebo kokoo bekyere tuntum". Seesei no apae no wobo so a na aye aniberesem nti, Adumfoo no asesa no ama ako ye se "Yaw, wo na woye mmoboro yi. Dabi a wobeka wo ho a atan ma rewu". Na nana Kwadwo Otibu I one Denkyirahene a ode nedin hyee Bond of I844 aso. Ono so na yebo no din wo Denkyiraman mu se "Tha Moses of Denkyira"

(I6) KWAKYE FRAM

(I7) KWASI KYEI I

(I8) BOO KYERE : N'aben din a yedee maa no ne BOAMPONSEM II.

(I9) NKWANTABISA I

(20) KWASI KYEI II : Ono ne Oben a Denkyiraman yi mu yetuu no. Na yentuu Ohene biara da. Saa asem yi nso esii Jukwa ha.

(2I) NKWANTABISA II

(22) KWADWO OTIBU II : Ono nso yetuu no

(23) NKWANTABISA III : Yefre no Kofi Mensah. Ofiri Nkawie. Seesei ono ne Nkawiehene. Ono nso yetuu no.

(24) OWUSU BORE II : N'abre so na yed "Administrative Head"

no firii Jukwa ha koo Dunkwa. Ono dee otuu ne ho adee so. (25) Ene me a mete ho yi. BOA AMPONSEM III. Medii adee 1955.

Q : W'abodin ne sen ?

A : Nsewu. Odi sika atumprada. Okum nipa to atopre. Oko gye atuo. Ankese Nana Yaw Ago a yede akoboo gye wo taatae.Owusu Bore. Saa abodin no, eye din a yede maa no. Ene se onipa biara a yefre Owusu biara yefre wo Adiensi. Na Nana Owusu Bore I, kwan a onam so nyaa abodin no nese, obedii adee no, oyee nneema bebree a Twifoo anase Amanfoo beka se "oboo adee" Nti ede fa se Mfena ne ahenee dee na kakra woho. Na ono na oyee 'suggestions'pii, na "he was very creative". Nti yese a, "Osusu a oboo adee neno". Oteho teho ara a na wa "invent". Saa na yese Owusu a oboo adee. Oboo. Nti na ma yefree no "Bore".

Q : Na mo ntam no nso e ?

A : Denkyiraman wo ntam mmiensa. Nti se wo gyina Denkyiraman mu ka se "Me ka Denkyirahene ntam kese mmiensa" na yeso wo mu a, adee a yede beye woo wonni. Nti efie ne Denkyiraman nko ara na yeka.

(1) Yen ntam a edi kan : "Meka Fiada ka Denkyiraman".
(2) "Meka Adamanso") Wo ka Adamanso ka Denkyira Be-
(3) "Meka Denkyira Bereso") reso na yede wo ba fi ha a, mennim
) adea yede beye wo.

Q : Se Nana Denkyirahene tena ase a, Abankyiniye no akyi, den na si soo a kyere se Denkyirahene atenase.

A : Mewo abodin no bebree : Na dea metaa fa to ne Akoko baatan ne ne ba - me ne mempaninfoo atenase a yeredwendwen yeho asomadwoe mu a, enee akoko baatan ne ne ba na da me kyiniye akyi. Se metena ase anibere mu a babadua na si me kyiniye akyi. Se metenase se moredi agoro a 'akoben' na si me kyiniye akyi. Eye mmiensa. Mmom bi so wowo ho dee nso enye "very significant".

Q : Na, Nana mosi Denkyira twenesin so a asem ben na mo de ka ?

A : Denkyirahene twene si, edooso. Twenesi a eye panin wo Denkyiraman mu yefre no Guabra. Guabra no ase ne se..... Yentu efi River Nile ano besi Nkyiraa ebesi Abankesese de reba Kotomdo de besi Jukwa ha no, eye asem bi a eye yen anibre sem. Nti bere a yereba no, yesim se yede eko ne ateetee, ohaw na yede nam. Nipa bi ara woretu kwan - tu amantuo no - yentu no aho gono. Na nye dom a wode fii ase no reko baabi a woreko no nyinaa na bedu ro. Ebi bewu, na ebi beyera akotena baabi. Nti.

(1) Denkyirahene twene a edikan wobo so a wose : "Dom a mofiri me nkyen yeraee, ana mopaaba, ana yekyeree mo nnomuno, yefaaa m asodee, mo nyinaa mo nsan mmra". Nti twene panin no yefre no 'Guabra'. Mo a moagu no, monsan mmra.

(2) Afei Denkyirahene wo twenesin a yede yi Boamponsem aye. Ono ara ne twensin a otwa de boo neho abodin yefre no "Kunsem". Kunsem, enee se Amponsem na "rhythmically", yese Kunsem - ono ara de kae neho.

(3) ETWIE : Yewo etwie sedee omanhene biara sebe yese "Aboa biara bedo anwa a osoa prako". Na Denkyirahene twie no anka kane no na Denkyirahene ye ohene bi a neho ye hu. Oma ne mu so a, na dom agu. Nti etese korotwiamansa repe aboa bi akye no na w'asi kwae mu. Otram mu a na edom nyinaa aye fomm. Ene ko twei no.

(4) NKRAWI : Omanhene biara so wobi. Na eno ebo n'abodin kyere se Denkyirahene wo sika. Nnom enye nne dee, na kane no na nka biribiara a Denkyirahene beyo biara ye sika. Nti Nkrawi no yebo no se : "Nefi agu, me da agu, me mo agu, me kata agu". -Agu ye ntoma a eho hia ma Akanfoo. Akanfoo fre no biribi se "Sirikyi" - Wo refi a sirikyi, woda sirikyi so, ode sirikyi nso danta, na oreda a sirikyi na kata no so. Kan no nso wo a wotumi de sirikyi ye biribiara no, na wowo sika.

Q : Kan a na Denkyirahene di nsan so, na ne man kosi he ? Aman ben na na ehye Denkyira ase ?

A : Ansa na meyi woyi ano no, me twene no baako nese : Tumi a y'adi no pen no, yepe se bere biara mmofra a yebesi ase nyinaa no

yekae won se kan no na anka yewo tetesem anase yewo abodin. Nti no yewo twene sin baako woho a yefre no

(5) 'Kotoko som Amponsem"

(6) Dee eto so bio ne dee wo me Gyaschene ho. Yefre no 'Kantamanto' kan no se Denkyirahene se wobetwa wo ti a, onto obiara ntam. Dee ope nso nkyere se etiri twa na otwa. Na mmom dee ope biara na oye. Onhye obiara ase.

(7) Kpebi - eye mmiensa. Na aye se y'ahyia na y'abo mmomaa yi, y'abo aben, y'abo mpinpin, ne dee ekeka ka ho a Adumfoo yo apae ma y'ano ato no, na afei Ohene retwa ne nsa a, na nhenkwaa yi na yerebo Kpebi, na yeredi agoro. Eno dee yede nom nsa . Na wobehu na ne tiri yi na orehim no. Yesi soo na wote kren, ke keten.....ke....ke....ke....ken.." Eye se 'just to live the place' anase "in order not to forget themselves" se yewo dwabo yemu no na yebo. Eno na yefre no Kpebi.

Q : Kan no, aman a na ehye Denkyira ase no, ebi ne dee ewo he ?

A : Kan tete, Adansi na ansa na Denkyira boye Denkyira no, won na dii kan dii won so. Efiri ho no na yedii Nassawfoo so, na wo-bekaa ye ho beyee yen nnamfo (ally) se ntokwa bi na yerekoko a yene won na kro. Akyem won dee yene won yee ayonko yo. Nti no enam so na -Akyem Abuakwa na mereka yi - won akonwa ho nsem bo nti no, won abusuafoo no bi bedii yen nkyen - one na enne oye m'abuakwahene anase me Nifahene. Nti bere biara no yefre no se Abuakwahene. Sefwifoo nso yedii won so. Asante yedii won so. Na Asante ne Adansi ne adee - won nyinaa yee 'nkubom' ansa na Osei Tutu abre so wotumi abedi yen so.
Aman no bebree wo honom a yene won hyee ase a ase yene won ko a enkye biara na yene won abeye ayonkofoo nti no wontumi nkae won yaa. Nti no . enhia se yebebo won din.

Q : Na kan a na Abrofo ba Jukwa, kasa ben na na Denkyirafo ne Abrofo no ka. Na biribi wo ho a seesei mode kae bere a na nananom ne abro-fo di dwa ? Biribi wo wo akonwa ho a ekae wo ?

A : Bere a na yene abrofo wo nsua ano no, adee a na yene won de di dwa ne sika - sika futuro. Esan se baabi a seesei yetu 'Obuasi

Mines' no ye Denkyirahene dea. Nti na Denkyirahene ne aban wo nhuto ho paa. Edina aban ne yen yedo sika yi ba a na Denkyirahene benya tuo. Na ansa na Asantefoo rebetumi abedi yen soo ne fa baabi nkurofoo se Ntim Gyakari sebe ne nkwaseayo, na ne baabi nso ye Edinafo. Yen yetwa mu ho ko kogye atuduro ne ade no na wo ne Asantefoo yee baako. Na Asantefoo ye nipa bi a yea nti no na yewo adwen anase anobaa, anase aborofo fre biribi se "they were very crafty" nti na wonam tumi "spy" ne dee keka ka ho, na yeyee ara na wo "establish contact with the Elminans" Nti Eliminafoo no ye won ho konkosa ne ade, kane nso, ohene bi ra ansa na wobedi nkonim anase yebedi wo se nim no na gyese wo ne oburoni adi ntwitwa bo wo atuduro mu, anase y'abo mmoden at w'atuduro yie no ho kwan ansa na y'atumi adi wo so nkonim. Bir bi ara nni ha bio efise, yene Asantefoo koe no, nkrataa ne nsa fe a ewo ye nsam nyinaa ekodii won ho.

Q : Afahye ben na na Odeefoo hye wo Denkyiraman mu ha ?

A : Denkyiraman mu, afahye titiri a ewo mu ye Odwira. Na Ghananian mu dee me tumi kasa si no pi se amanaman a ewo Ghanaman mu yi, wo te se oyi se metwa Dwira, woyi se metwa Dwira. Mmom ahenfo no bebree hye fa na wontwa Odwira. Me dee me si no pi se me nko ara na mewo ade a metumi de twa Dwira. Yentwa Dwira kwa. Eno ho asem dee se woko mu paa se yesi sen na yetwa Dwira a, ebeware bebree. Na wonye adwan mmienu bi de ma w'akonwa, anase wotu nsa de ma wo nhenkwaa no a, anase wobo mmomaa ma yesoa wo apakan mu a, na wontwaa Odwira. Ansa na wobehu nea yetwa Dwira nso kwan ware. Nti me dee m'afahye kese paa a ewo hano, yefre no Odwira. Ansa na yerebetwa Dwira no, yeto mmen so - yema mme ne atwenee ne dea ekeka ho nyinaa aduane. Eno na yefre no se yereto "Mmen so" Yeto mmenso wie ansa na y'atwa Dwira no.

Q : Na Dwira twa no.....

A : O Dwira twa no kyere se yema yen nananom awu-ako ; yen samanfo ne y'abosom na yen nkonwa, nsuo a ewo ye man mu nyinaa aduane. Na y'asre Twereduampong nso se onto nsupa ngu y'asase so, nsa

afe a ebe ba no y'anya aduane ; sadee aba ye man mu, owuo asusu ; na se yare bone bi na ereba a, w'asi ano ama yen ho nso ato yen, ma awudi ka sem de fa atirimuodensom ne yee biara ansi yen man mu (wickedness, wicked acts).

Q : Abosom ben na etare agua yi akyi a kan tete no mode bu oman yi ?

A : Abosom a etaa m'akyi a med bu oman yi Denkyiraman mu abosom dee merentumi nkan won nyinaa ara da. Nea menim a woye. Boo Nkwantakeseemu - Bonsam Tuapa, Ohene Suman Yentumi, Gyeaboo, Wieme, Sasatia.

Q : Nana, na Bonsan Tuapa wonom kofaa no he na wode besii akonwa yi akyi ?

A : Bonsam Tuapa ye bosom bi a - me, tetesem a menim nyinaa no - me nana biara enkaa baabi a efiri nkyeree me. Nti me ntumi nkyere. Na Bonsam no ennye Oman a ewo Ghana nyinaa na ewo. Na ne kesee a mate nka ne Patakoro a eye Adanse.

Q : Wo kuro biara Bonsam foo wo mu - w'ahenfi biara Bonsam boo wo mu ana ?

A : Me wo nkuro no bebree - kakra a - Bonsam boo no si ho. Na enye nkonwa no nyinaa. Seesei Bonsam no dee metumi akan. Ne kesee nyinaa ne nea ewo Faamanyo a eye Akonwa kese mu dee no. Na baabi a Bonsam sie no nso, abosom a ewo ho no dooso. Na meyi akesee a ewo mu a eka Bonsam ho a eye nson.

Q : Won din ne sen ?

A : Abosom no na won nyinaa na metumi abobo won din. Dee menim, se Bonsam firi ho a, eno Bresa, na Akua Tia. Bi ka ho - se meyi mmusuo yese aka oyi dwan, aka woyi dwan nti na maa mehuu se abosom no ye Nson. Ne nyinaa ntumi nka me tiri mu.

Q : Wode obirar dwan ko ?

A : Obiara wone dwan a ewo se mede ko. Na Bonsam dee, dwankese paa na odie. Se Twifoo ka se Dwankesee so a, me na one adwan ketewa paa a otua funumo a y'awo no beye dapen, ne dwankesee paa.

Q : Se obi ka Bonsam ntam a, oye neden ?

A : Me Bonsam no, oye hene wo baabi a ote no, Nti se Bonsam wo to

no ntam a nye me na medi. Dee ote Bonsam ano no, dee ope biara na wone wo die. Woto Bonsam ntam a, etese w'ato Fiada Denkyiraman.

Se obi to Fiada Denkyiraman a, yeye no den ?
Fiada Denkyiraman nni boo. Asem a enam so ma w'ato Fiada Denkyiraman no kyere. Dee yepe biara na yede ye wo. Na abrofo ne akrokyesem bae yi na woto Fiada Denkyiraman a woko kotua pon baako ne siren (El I/-) wo Local Council. Eno ne ade a ako akofa nten ne animtiabuo aba Ghana ha, a enne obiara ani nnso obiara no. Na medee, woka me ntam dee a, wonya kwan nkote wo ho wo Local Council. Se ahenie no yete ho nase yen nyinaa ye ko te ye ho wo Local Council a, na yebo. Na seisei a mete akonwa yi so dee, woka me ntam mpanin foo beka kyere wo, a edeye yie no - sebe yese obaatan na onim nea ne mma bedie - menim se Oman yi sika nni mu nanso eye se obi yese panpakwa da bama ho wo de huna panin na w'andwane a, wode huna abofra a ondwane nti no, dee ewose yeka no asem biara kyere wo no, yebeka akyere wo. Na yenka nkyere wo muru so esan se woba ko tiafi wo wonan so a yentwa ntwene.

Q : Nne mmere yi Ohene te akonwa so a, woye den nya sika de bu oman ?

A : Nne mmere yi Ohen te akonwa so a, biribi nni ho a ema no sika ma ode bu man no. Seesei no, me mentumi nkyere obi dee, na me medee dee, me dwene se ansa na ohene benya sika de abu oman no, na efi ne manfoo. Na aban aye ato ho so ohene biara - Omanhene yetua no ka sedi oha (N I00). Eno no ama "party, party" bae no, enne amanfoo nsom ohene. Se wo manfoo bedo wo a, na enam w'ara wohodo na yede behwe woo. Ohye biara nni mu. Nti wo sre obi adwuma ye na ose onye a, nhye biara nni mu. Na me wofa Osusu Bore no a odi akonwa a me bedii n'adee no, na oka n'asem bi se : "Enne ahenie no a aba no, aba nkrante aheni. Wo di hene na se w'anso wo sekan mu a, wonya sika mfi baabi ara mfa mu oman no" Nti abere biara, wo gyina N I00 so. Na me Ohene tese me dee Sidi oha (N I00) ntumi mfa me nuru baabi ara Nti me ara meye me kua na mede bu me man.

Q : Kane no na akonwa, den na woye a wonya sika ma wode bu man ?

A : Kane no, asase a ewo akonwa no ho nyinaa no, sika biara a ebeba ho no, asase no y'akye ma ahemfo no nyinaa. Na sika biara a ebeba ohene no asase so biara, yebu mu mmiensa, de baako bre ohene no. Afei ohene tumi soma ahenkwaa biara ma oko kuro biara mu kogye boodee bre no, kogye egya bre no ; afei Ohene tumi to atuduro ma obiara koku nam de bre no. Ohene tumi ma ye nwene ntema de ma no, ana yesie tema de ma no. Na baabi woho koraa, na yewo obi a oto ohene nkwansen tuo. Afei obiara a obeka ohene ntam biara no, ohene tumi di ho asem ma obo ohene boo. Onya sika no a obu mu - yese "ape bi adie nti na yene ohene nam" na wone osono nam a wonhwere wora. Nti obi a oye wo Safohene no dee, se no nsa ka Sidi aduonu (N¢20) na ose "Nana m'anya Sidi anan (N¢4.00) na ode bre wo a, ewo se woso wote kakra na wo de ma no. Na kyere se ono w'adi Sidi dunsia (N¢16.00) nso oba a, na obegye kakra aka ho. Na wo yi nyinaa nkakra nka a efi mmea mmea beba no na ama Ohene anya bi abu oman.

Q : Kan a modi ako no, se ohene reko sa a, woye den nya tuo ne aboba ne nneema de ko ?

A : Saa akokoakoko no bae no, menim se mmere a na yene abrofo no nhyiae no na eko te yeko no - yene nkramfoo ko a yekoo nyinaa no - yede nkaama ne asekan na yede koo ye. Bere a yefi no hwaa bae yi, bohyiaa abrofo yi na yebuu tuo ne n'aduro. Nti obi wo ho ka wo dom no ho a, na Nyame ama mo adwen. Nti se n'ani ye tuo a yede ntasuo ka ani ara a, yede akraboo ne ade yi twa a na yebeto sumi yi na yereye retwa akroboo. Afei tuo bi woho a yefre no 'kabase' a abrofo yi de di kan baee. Ne nyinaa yeto atuduro yi a na yede ko.

Q : Na atuduro no Ohene na oto de ma amanfoo anase obiara oreko ko na oto ?

A : Se woko ko de a, wone wo dom ko ko a, nye w'akoa na oto atuduro. Wo na woto na wode amma no. Na kane no obi a wobenya sika bi

a no na ewose woto tuo. Na Ohene no so, esan se kan no na yen nto yen nti no wonya sika a etuo, aboba ne etuduro na oto. Nti se Adontefoo a, bi a apem na wode ama won. Nifafoo bia apem an ahanum. Nanso obi a na won nyinaa bi nom wowo bi. Saa na edoos Afei nye atuo nyinaa a yede ko ko na san ba. Ebi beyera.

Q : Kan no na Denkyira ahenfie obi wo ho a odi dwa ma Ohene ?

A : Kane no na yewo nipa saa. Mpanimfoo se "Kuro bi ara Mensah wo mu". Nipa a y'ahyia yi, wonya nipa du a, eye den ara a dee n'ani ate wo mu. Se yen a yente brofo yi, obi woho koraa na Oburoni do ne nsa kasa koraa, a obete, na obesi a obetumi ate asee no, eye onyame akyede. Nti yewo nipa a y'ani ate a yefre won "plemanfoo". Ohene biara so woho na wonni plemani a, w'ahen so nfo soro. Nti na yewo saa nkurofoo no bi a ewo Asafo kuo.

Q : Na obi wo ho a y'ahye no hene - Batahene - a n'adwuma nese wohw won a eko kwan so ?

A : Batahene a yeka no, kuro biara anase Asafo hene biara wo ne batahene . Na Batahene se Ohene soma obi wo baabi ara a, se eny ono na one no beko a, ansa na Ahenkwaa beko nsuo ano obesi kwan so no, ewose oko Batahene ho ma okyerekyere no kwan a omfa soo. Esan se Batahene - eni akonwa wo ho - na w'anyin, atu kwan abre nim man nyinaa, ako nsuo ano abre akoto nkyene, atuduro, tuo ne ade.

Q : Na Gyasehene nso tumi di dwa ma Ohene ana ?

A : Gyasehense nye onipa a odi dwa de ba ahenfie. Na mmom efa se Ohe ne afisem, ana dom a Ohene kora won wo Gyase "division" no, eho asem biara ye n'asem. Se Ohene beto aboba, aduane, ntoma, abotire, atuduro ana biribiara a one Gyasehene. Ne sikasem nyinaa, nti kyere se "treasurer" ana fotosan ne ade nyinaa de fa nhenfo no nyinaa, Gyasehene - ono na ohwe won soo.

Q : Denkyiraman mu ha, aberantee ben na otenaa mu a onyaa sikaa gye din, ma obiara bo ne din ?

A : Ataban : Ono oye Ohenkese. Yewoo won nipa mmienu. Baako - me were afi ne din - ono na otwaa abe a nyaa sika. Nti onyaa sika

nti no obeyee ohene. Na oye dwee paa. Nti na Asantehene pe se obre no asee. Nti eye ye a na wakobo no ka. Yewo biribi wo ho a yede susu sika. Nti oko a ntenee no, y'aye no biribi wo ho nom a wode to mu a - y'agye no sika agye agye pe se yebonefam koraa - nko baabi ara na eko sii se ne mmensenaa o biribi saa, ode tuu mu na pen, na okaa se "Me neno. Ataban kese a megyina me ho so. Akontima, kutun nkwadaa, na nkuntun mpanin".

Q : Nana bebo n'ahennie no din, ne won a w'ahyia mu ha yi !

A : me a mekasae yi me ne Odeefo Boamponsem III, Denkyirahene. Me hene a oguu nsa no ne Nana Ntrakwa II, m'Akyeamehene. Afei ma panin ma a yefre no Opanin Yaw Brehu, Agonahene wo Nyameani, me Gyasehene ne me Safohene a oye me Denkyirahene nso ne Wofase. Afei Nana Yaw Kyc, me Dwanetoafoohene a mpaninfoo a ahyia mu ha nyinaa osen won panin, Nana Nkwantabisa akoa panin a wone no na ebuu man yi kopem bere a owuu ye. Afei me nuabaa a odi m'akyi, yefre no Akosua Dada. Me nhenkwaa Nensah, Yaw Nsowah. Na akyemehene, me wofase Kwasi Appiah.

Q : Na Nana Dwaretoahene, w'adi mfee sen ? Eduru woha ?

A : Waha dee me nyae dee, nso aka kakra.

Q : Mere a Yaa Asantewaa too tuo no ?

A : Me koo sa no bi.

Q : Na bere a yebekyeee Prempe nso e ?

A : Eno dee m'aniwa. Nani kann.

Q : Na bere a yede Prempe edi adee no nsoc, bere a na one Twaneboana repre agua no, wotee nka ?

A : Na yawo me dee nso m'anhu bi. Nnom me tee nka.....

DENKYIRA 22/9/69

ABUAKWA

Libation :

Lord God Almighty,
Mother Earth, your drink,
Adu Kwame Amaniampon, yours
Amoafo Kwadwo, yours
Asuo Paboakoro, yours,
Asuo Betenkoro, yours,
Ye spirits of the Asakyire clan, yours,
Ye spirits of the Asona clan, yours
Long live the Abuakwa state,
These men have arrived here today
To record our history etc.

Protect them from blindness,
Protect them from child-death,
Do not let the one who thinks evil of
The Abuakwa state live in peace.

Q : Why are your people called Abuakwas ?

A : We are not actually Denkyiras but Akyem. During the time of constant warfare, the Denkyirahene sought our help. After the war we did not go back but firmly established the great Agyeman stool of Kyebi. The Denkyirahene thus appointed us to look after the stools of Kyekyewere, Nyameso, Akropon, Besease, Amoafo and Sefwi.

Q : What is the ruling clan ?

A : The Asona clan.

Q : Where were the people of Abuakwa settled before migrating to Kyebi ?

A : They were at Kokobiante.

Q : Who was the Chief who brought you to help the Denkyiras ?

A : Kuntunkurunku.

Q : After him, what are the names of all the Chiefs who have been enstooled here ?

A : (2) Nana Owura Aben
(3) Nana Yaw Oppon I
(4) Nana Afiman
(5) Nana Kwame Anyemadu I
(6) Nana Kwame Anyemadu II
(7) Nana Kwame Anyemadu III
(8) Nana Kwasi Kumah
(9) Nana Amoasa Bodwe I
(10) Nana Odu Akenten
(11) Nana Yaw Oppong II (enstooled 29/10/45)

The Queenmother who came from Kibi during the war was

(1) Nana Yaa Nyarko I. After her came :
(2) Nana Afriyie
(3) Nana Yaa Nyarko II
(4) Nana Yaa Nyarko III.

Q : What is the response given to an Asona clansman's greeting ?

A : "Yaa Asona" (Hail, grandson of Aso).

Q : Who was the Aso regarded as your great (x time) grand ancestor ?

A : This resulted from the emblem of the clan which is the bird called "Oson". The other emblem is the crow, then there is the "Asona wo" (literally "Asona snake") which when seen by a clansman in daylight would have serious evil repercussions on the family concerned.

Q : What are the taboos of the Asona clan ?

A : It is the Asona snake.

Q : What division does the Abuakwa people form part of in Denk

A : We do not form part of any division because our stool was brought from Akyem when it was already great, thus our sociation with the Denkyirahene was more or less of equals,

Q : How did you migrate to this place ?

A : The people were divided into two parts. One half went to h the Denkyira and the other half stayed home to protect the infirm, women and children.

Q : Did you encounter any difficulties during the migration ?

A : We were on army so all those people we encountered along th way were taken prisoners.

Q : Did you not settle somehwere elso before finally arriving i these parts ?

A : We first settled at Abankeseese with the Denkyirahene and h ped him fight against the Bekwais. Later on we moved to occ these lands.

Q : How did it come about that one of the great stools at the A na clan is to be found at Buabenso ?

A : From the Bekwai campaign we established our capital at Buabenso which is only 3 miles distance from Dunkwa-on-Offin.

Q : What are the towns in the Abuakwa group ?

A : (1) Dwokwaa Nfuom - Adontenhene
(2) Sobroso
(3) Abuakwa Nkwanta
(4) Akyempim
(5) Wawase
(6) Mudaso
(7) Akrofoum
(8) Bromang - Asokwahene
(9) Adwumamu - Kyidomhene

(10) Bescase/Akropong
(11) Nyameso/Kyekyewere
(12) Amoafo
(13) Fosu.

The Gyaasehene stays at Buabenso.

Were there some people already settled at Buabenso when your ancestors arrived there ?
There were people in a small settlement called Nkwadum. Whose chief was Yaw Ketewa, he owned all the lands.

What clan did he belong to ?
The Aduana clan and also a Denkyira citizen.

What status did you accord him ?
He was put with the Adonten group under the Akropon stool.

Did a war ensure between your people and those already settled here ?
No. Because they were citizens of the Denkyira state.

Why did you accept to fight for the Denkyirahene when he sought your help ?
We realised then that if the Denkyirahene was defeated it would only be a matter of time before we would also be attacked by the Asantes so we all helped him in order to present a more formidable resistance.

What is the message of your state drum ?
The "fontomfrom" is beaten thus "Buaben matakyi, osuo amana tumm 2x" (literally "warriors of Buaben, the sky is pregnant with rain")
The Nkrawiri drum goes thus "Nana, ofori ago, oda ago, oye dehyee kronkronkronn" (literally "the King is from velvet, sleeps on velvet, he is of pure royal blood")
The drum used for summoning the masses is beaten thus : kon, kon, kon (several times)
One of the horns which was brought from Kyebi and which has human chins around it is blown thus "Nana Yaw 'Pon timan, ma wo

homene so e, Nana wope ko papa, wo pe ko, Nana wo peko" (literally Nana Yaw Pon, Timan, come up in force, Nana you relish too much in war.
Another is blown "suro koko" (literally "be terribly scared by it). The last goes thus "owuo! Owuo!!" (death! death!!). This was for battle.

Q : What emblem is on the linguist staff ?

A : "Ofuntumfmmreku, tenkyem mireku", depicting the proverb that although the two animals have a common stomach, they still struggle for food because each wants to taste the sweetness. Another depicts the proverb "Nufukesee a yenum ano" (literally "great breasts from which we feed") to show that this is a great stool with several dependents stools attached to it.

Q : What emblems have been put on the state umbrella ?

A : There is one with the proverb "To akyire a fa" Bend backwards to take what has fallen there.
Another is "babadua" - a bamboo like shoot.

Q : What is the significance of the "babadua" ?

A : It signified the independence and self sufficiency of the Abuakwa stool.

Q : Can the ruling clan's emblem be also put on the umbrella ?

A : Yes. Any emblem of the crow on any umbrella show that the ruling clan is Asona.

Q : What is the Abuakwa state oath ?

A : "Nana Yaw Pong Wukuada" (literally "The Wednesday of Nana Yaw Pon").

Q : Which Wednesday was made into an oath ?

A : The first Nana Yaw Oppong died a Wednesday which nearly disintegrate our whole state. This was after our having been again attacked by the Asantes when we migrated over here.

Q : In which encounter did this take place ?

A : In one of the many Asante-Denkyira wars.

Q : What is the name of the stool deity ?

A : Our stool deity has from time immemorial been always "Boame" We even offer sacrifices to it.

Q : How did "Boame" become the stool deity ?

A : It is as old as our black stool.

Q : What sacrifices are offered to it ?

A : It was human blood in the old days. Nowadays, however, sheep are used.

Q : How are the deities fed at the end of the year ?

A : We offer them mashed yam, eggs and fowls and then pour libation to them.

Q : Is the King permitted to eat new yams when the ancestors have not been fed ?

A : Never. There is a deep pool of water in the Offin river called "Asonabumumu" where a sheep had to be sacrificed and eggs given and libation poured as an offering to our departed ancestors whenever a new King is enstooled.

Q : How did that pool come to be warshipped ?

A : In ancient times, there were mediums or phests attached to the stool and they divinedthat there were spirits living in the deep which if worshipped would protect the Abuakwa state from evil.

Q : Which of the priests achieved fame from the accuracy of his prophesies ?

A : He was Komfoo Gyekye who hailed from Sobroso. Because of the deities no citizen of Abuakwa was permitted to travel on Mondays.

Q : In ancient times, how was it possible for a chief to obtain certain goods he needed from the Coast ?

A : When he needed drink for instance he would inform the Gyaasehene who would in turn appoint some people to go to Cape Coast to purchase it.

Q : How did the Chief obtain gold for his treasury ?

A : He could ask the people to farm for him. Fines were also collected from court cases and kept by the "fotosanfoo" (treasurers). Thus way, there was always money for administering the land.

Q : Did your ancestors dig up gold in the land ?

A : Yes. Special days were set aside for digging up gold for the King by all the citizens both men and women.

Q : Did the King also take a part of the gold dug by the citizen on their own initiative ?

A : He was always given a third of all such gold.

Q : How was the King able to ensure that the gold declared was the actual amount dug by the one concerned ?

A : There were supervisers who constantly checked the gold dug by everybody. Moreover it was always likely that the other gold diggers would know the other had got.

Q : What rites had to be always performed by a stranger wishing to dig up gold on your stool lands ?

A : If someone came from say Asante for this purpose, he would first have to see the Okyeame (spokesman) who would take him to see the King. He provided drink and a sheep and was then given a concession. A third share of his turn-up was given to the King.

Q : Could the King send for one of his subjects who had become very rich to make him say a golden ring ?

A : No, because after the 3 part sharing, one was free to do as one liked with ones gold. However the King could immediately after taking his share ask the digger to "te no trama". That is make him a present of some of the digger's part of the gold.

Q : Could an ordinary man adorn himself with gold bangles, rings and trinkets ?

A : Never. Ordinary men could only put on "akwankwaatea" (small gold ring).

Q : Could the chief elevate an ordinary man to the rank of sub-chief on account of his riches ?

A : No, because all the riches one possessed belonged technically to the Chief. He could send for all your properties at any time with the excuse of using them for some time but since he would never return them, they became his.

Q : How did the King find out that some of his sub-chiefs had collected fines for stool cases and thus send for his share ?

A : This was what gave rise to the proverb "Ohene aso so" (literally "the King has big cars") It was the servants of the subchiefswho informed him of these.

Q : Did the traders of old, travel in groups or individually accompanied only by their sons or sisters sons and relatives ?

A : When an ordinary person wanted to travel, he went alone accompanied by his sons and his sisters sons. With Kings however, they went with their sub-chiefs and all their subjects. In those days, even 50 pesewas (five shillings) was sufficient for one to travel to Cape Coast to trade.

Q : What would 50 pesewas buy ?

A : It would buy sufficient tobacco and salt to give over 1000 o/o profit.

Q : Could wealthier traders hire people to headload their commodities, from the Coast to these parts, for them ?

A : Yes. Payment was in proportion to the profit accruing from their headloads. For a 20 pesewa bag of salt, one was paid

about one cedi.

Q : Were tolls collected from traders for passing through stool

A : No. Tolls were collected only for being ferried across the rivers and were about 5 pesew s per person.

Q : What benefit was derived from the traders by those people who were settled along the routes ?

A : The women cooked and sold foodstuffs to the traders.

Q : How were they able to obtain overnigt accommodation ?

A : They begged for a sleeping place from any house. Nothing was paid for it. On their return from the markets however, it was customary for them to give their h sts a little of their wares. In a place like Cape Coast, however, a commission was collected by the host.

Q : If a stranger trader died while stopping over night in this town what did the people do to the corpse and the goods ?

A : The chief made sure the corpse was properly buried then held the goods till a member of the dead man's family turned up to claim them. Otherwise they became stool property.

Q : What goods were brought from the North ?

A : Slaves were acquired only recently ; during the days of rubber tapping. In wery ancient times people hardly ever travelled anywhere. They kept together and used "kyenkyen" (beaten bark of trees) as cloth and blankets.

Q : What was a young man required to do before a girl's hand was sought for him in marriage ?

A : When he was obedient and industrious and had substantial assets his father could seek a girl's hand in marriage for him.

Q : Who supplied the people with firearms during wars ?

A : The King did. In those days guns were made locally by black smiths.

Q : Which were the most precious beads in ancients times ?

A : They were Bota and Bodom. Beads were next to gold dust in va

Q : Were the beads used for adorning people or merely regarded as property ?

A : They could be used to adorn girls during their puberty rites as well as on other occasions.

Q : Has there been any litigation involving this stool ?

A : There was one between Nana Kwame Anyemadu and one Okoampa. The litigation was actually between Okoampah and Akentemkyem, the actual owner of the land. The latter is the stool father of the Abuakwas so we took the matter up on his behalf. That was in 1918 and it was heard in the High Court at Cape Coast.

PANEL

(1) Nana Yaw Oppong II - Abuakwahene
(2) Nana Kofi Agyemang II - Akyempimhene
(3) Nana Kwadwo Tweneboad -
(4) Nana Kwadwo Seenye - Linguist
(5) Kwame Arkoful - Abusuapanin
(6) Nana Kwame Mensah - Asafoatse

22/9/69 DENKYIRA

A B U A K W A

Nsaguo

Onyankopon Tweaduampong
Asaase Yaa nsa o,
Adu Kwame Amaniampong nsa
Amoafo Kwadwo nsa,
Asuo Paboakoro nsa,
Asuo Betankoro nsa,
Asakyiri asaman nsa o,
Asona asaman nsa,
Abuakwaman nkwa so,
Enne mpanimfoo yi firi Nkran
Aba rebetie mpaninsem etc...

Moma yen ani mfira
Moma yen nni abawuo,
Nea obedwen Abuakwaman ho bone no,
Momma ne ho nto no.

Q : Eyee den na yefree mo Abuakwa ?

A : Ene se, yenye Denkyirafoo. Yefiri Kyebi na Denkyirahene bere a na akokoako wo mu no otoo nsa free yen se yemeboa no ako. Yeko wiei no na akondwa kesee a eda Kyebi no, Agyeman akondwa no yade baa ko no nti yeanko bio na Denkyirahene maa yen ha tenae de Nyameso Kyekyewere, Akropon, Besease, Amoafo ne Schw se me nhwe so.

Q : Abusua ben na edi adee wo ha ?

A : Asona.

Q : Abuakwafoo no na wowo he ansa na woreko Kyebi ?

A : Na yewo Kokobiante.

Q : Ohene ben na ode mo beboaa Denkyirahene eko no ?

A : Kuntunkurunku.

Q : Ono akyi no ahemfo ben na abetena Asonafoo akondwa yi so bepem wo so ?

A : (2) Nana Owura Aben
(3) Nana Yaw Oppon I
(4) Nana Afiman
(5) Nana Kwame Anyenadu I.
(6) Nana Kwame Anyenadu II.
(7) Nana Kwame Anyenadu III.
(8) Nana Kwasi Kuma
(9) Nana Amoasa Bodwe I
(10) Nana Odu Akenten
(11) Nana Yaw Oppong II (odii adee 29/10/45).

Ohemaa a yene no firi Kyebi bae ne
(1) Nana Yaa Nyako I
oto so (2) Nana Afriye
(3) Nana Yaa Nyako II
(4) Nana Yaa Nyako III.

Q : Se Osonani kyea obi a ogye ne so sen ?

A : Yaa Asona.

Q : Aso ben nti na yedo mo too "Aso nana" foo yi ?

A : Aboa bi wo ho a yefre no Oso anaa Opaninammisa. Afei nso Anane Akuankuran nso bata ho. Afei yewo Asona wo. Osonani biara a wani bebo ne so awia no na wonim se wo fie asee.

Q : Asonafoo wo akyiwadee bi ?

A : Yemmo pasua biara efise yede yeahenie firi Kyebi bae no nti na aye ayonkoo na yene Denkyirahene fae.

Q : Na sen na mobae. Nana Kuntunkurunku no boaa dom no ano nyi na ode bae anaase odii kan bae na akyire yi no nkae no ba h kekaa ne ho ?

A : Yereba no yebuu nnipa no mu mmienu na yede baako bae na eka baako nso wo yeakyire.

Q : Moreba no asem bi too mo kwan mu anaa ?

A : Na ye ye dom no nti obiara a yetoo no kwan mu no yefaa no d mum bae.

Q : Na mo ansoesoe baabi antena ansa na morebeduru ha ?

A : Yebekaa Abankeseeso. Yefirii ho no yekoo Asante Bekwai koko ansa na yerebetena ha.

Q : Na yese Asonafoo no mo akondwa kesee bi da Buabenso na eno nso e ?

A : Yefi Asante no yekoyee amantimasee wo Buabenso. Eye Kwansin mmiensa firi Dunkwa-on-Offin.

Q : Nkuro a ewo wo Abuakwa no bi ne sen ?

A :

Dwokwaa Mfuom	- Adontenhene
Sobroso	-
Abuakwa Nkwanta	-
Akyempin	-
Gyaasehene te Buabenso	
Wawase	
Mudaso	
Akrofoum	
Breman	- Asokwahene
Adwumamu	- Kyidomhene
Besease/Akropon	
Nyameso Kyekyewere	
Amoafo	
Fosu.	

Q : Mobesoce Buabenso no na nkurofoo bi te ho dada, anaase wo ara na mobesuaa ho ?

A : Yebetoo nnipa wo Nkwadum. Yefre no Yawketewa, na ono na asaase no ye ne dea.

Q : Na oye den ni ?

A : Oye Adananani a ofi Denkyira ha yi ara.

Q : Bere a mobetoo no no dibere ben na mo de maa no ?

A : Owo Adonten a osan hye Nana Akroponghene ase.

Q : Na mobeto no saa no mo ne no koe ?

A : Enam se oye Denkyirahene ba nti no yene no anko.

Q : Edeen nti na Denkyirahene too nsa free mo se momeboa no no mobae ?

A : Yenim se one Denkyirahene ko di no so a Asante foo no betoa yen Kyebi ho nti no yereboa no na ne nu aye duru.

Q : Nana twenesin yebo so den ?

A : Yebo fontomfrom so Buaben matakyi, osuo amuna tumu (2 x)
Se asem bi reba a na yeabo so ama oman no asore.
Afei nkrawiri no yebo so se "Nana, ofiri ago, oda ago, oye odehyee kronkronkron".
Nea yede fre dom no yebo so "Kon kon kon".
Aben nso baako a yede firi Kyebi bae a nnipa abodwe na ebo bo ho yehyen no se "Nana Yaw 'Pong Timan, ma wohomene so e, Nana wope ko papa, wo pe ko, Nana wo pe ko".
Baako nso yehyen no "Oko yeaadwo" (2 x)
Baako nso yehyen no se "Suro koko (2 x)"
Baako nso yehyen "owuo" na anibere aba.

Q : Akyeampoma deen na esi so ?

A : "Ofuntumfuramfu, denkyemfuramfu", yen nyinaa afuru baako nso yedidi a na yerefom. Enam tekyerema de nti no yedi a na yefom Baako nso ye "Nufukesee a yenum ano" efise nadikro foo no nyinaa, akondwa kesee yi na obiara didi ho.

Q : Abankyinie akyi nso deen na esi so ma Abuakwahene ?

A : Baako yefre no "To ekyere fa" Baako nso ye "babadua".

Q : Babadua no deen na ekyere nti a mo de si so ?

A : Ono ne nnipa a wokyekyere ne ho awie. Okatakyie a ono ankasa di ne ho so.

Q : Yetumi de abusua boa nso si kyinie so ?

A : Aane. Se wohu se anene na esi so pe na wonim se Asonafoo akondwa na ereba no.

Q : Abuakwa ntam ne sen ?

A : Nana Yaw Oppong Wukuada.

Q : Wukuada ben na mode yee ntam yi ?

A : Wukuada bi na Nana Yaw Pon kaa mu ma oman no nyinaa ani dane Nananom firi Kyebi bae a oman mu dwoe no Asantefoo san soree bio. Saa bere no na nana kaa mu.

Q : Obosom ben na etaa Abuakwa akondwa akyi ?

A : Boame na esi tetefoo akondwa tuntum no ho. Yedue koraa.

Q : Eyee den na yede Boame sii akondwa ho ?

A : Bere a esoro boo ti boo ta a akondwa puei no na eno nso ka ho

Q : Edeen na yede due no ?

A : Tete no na yede nnipa mogya na enne dee yede odwan.

Q : Afe so na morema abosom no aduane adi a deeh na mo ye ?

A : Yede eto, nkosua, bayere odwan ne nsa koma bosom no.

Q : Afe so ma bosom no nnii bayere foforo a nana tumi di bi ?

A : Daabi. Afei Offin nso yewo bunu kesee bi wo mu a yefre no Asonabunumu. Se yeresi hene a gye se yede odwan, eto ne nkosua ko ho koma asamanfoo.

Q : Na eyee den na saa bunu no beyee bosom ?

A : Ene se kane tete no na yewo akomfoo na won na ekyeree yen nananom se ebunu no abosom wo mu a ewo se yehwe na afo so a yegu no nsa ma no dwan na eno nso hwe Abuakwaman so ma yen.

Q : Okomfoo ben na ogyee din Abuakwaman mu a ohye nkom ma mo ?

A : Yefre no Komfoo Gyekye. Ne kuro mu ne Sobroso. Enam abosom no nti no Edwoada biara obiara nko baabi wo Abuakwaman yi mu k

Q : Kane tete no se Ohene hwehwe nneema bi afiri se ebia mpoano a obeye den na ne nsa aka ?

A : Se ope nsa sei a oma Gyaasehene aso te na ono nso ayi ne nnipa no mu bi ako Odwaa akofa aba.

Q : Na Ohene ye den nya sika to fotoo mu na se nneema hia a ode bi asoma akoto aba ?

A : Ohene amanfoo do afuo ma no.
Afei nso yedi asem a sika a yegye nyinaa ko fotosanfoo ho na ode bi siessie ahohoo ye nneema nyinaa.

Q : Kane no na yedi sika wo Abuaka man mu ?

A : Aane na yedi asika. Yewo da wo ho a yekodi asika ma ohene. Mmaa ne mmarima nyinaa ko.

Q : Se aberantee bi ara kodi nasika a esese okoma ohene bi ?

A : Aane nea onya biara yebu mu mmiensa de baako ma ohene.

Q : Na ohene ye den hunu se sika a obi de wanya no nyinaa na ode abekyere ?

A : Na ohene wo nnipa a wohwe asikadifoo no so. Afei se moye beye mmiensa na ekoe a eyedeen ara a obiara bohu nea ne yonko nyae.

Q : Se obi firi oman foforo so na obedi asika wo ha a edeen na esese oye ansa na wanya kwan adi ?

A : Se wofi se ebia Asantebedi asika wo eha sei a ese se wodi kan kohu Kyeame na ode wako nana ho. Wotu nsa ne odwan ma ohene ansa na yama wo baabi a ese se wo di sika no. Yebu abusa.

Q : Se aberantee bi nso wo kuro mu na onya sika pii a ohene tumi soma ko ne ho se ebia onye pokoa bi mohye no ?

A : Daabi efise wo tua abusa no wie a wone no nni asem biara bio. Nanso wo bu abusa no wie a otumi ma wo te no trama.

Q : Na se aberantee bi wo sika a otumi de bi siesie ne ho ?

A : Wo suro gye ebia akwankwatea bi na wo de ahye wo nsa.

Se aberantee bi wo kuro mu na se onya ne ho sei tam a ohene tumi bo no Safohene ?

A : Daabi. Wo sika a wowo nyinaa ohene dea. Se ohene hwe na wo wo nneema koraa otumi begye se orehye bi. Wontumi nkogye bio na wafa.

Q : Omanhene ye den na ohu se ne mpankanfoo oyi anaa oyi adi asem anya sika sei anaa sei nti no osoma akogye ne dee ?

A : Eno nti na yese "Ohene aso so". Nhenkwaa no ara na ebeka kyer Omanhene.

Q : Kane no a na nananom di dwa no na abatafoo nyinaa ka bom ko dakoro anaase opanin yi a na one ne wofaase anaa ne ba asim k

A : Se obi retu kwan ako se ebia Odwaa a ennee one ne wofaase nom ne ne mma no ara na eko. Na se ohene se ono ara retu kwan dea ennee one nahemfo no na eko. Kane no mpo dee wo nya siren num mpo a wotumi de ko Odwaa.

Q : Na wode reko to deen ?

A : Nkyene anaa tawa.

Q : Na se obatani wo kuro mu a otumi bo nkurofoo paa ne won ko Odwaa kosoa nneema bre no ?

A : Aane.

Q : Se wo bo obi paa fi Buabenso sei ko Odwaa a wotua no sen ?

A : Se wosoa nkyene beye siremmienu ba na oton a mfasoo a obenya n na ohwe so tua wo ka ebia sirodu.

Q : Kane tete se obi retu bata na obeduru Ohene bi asaase so a na yegye no too ?

A : Yennye no hwee gye se oretwa nsuo nko ara na yegye no taku.

Q : Mfasoo ben na na atemponsofoo no nya wo adwadifoo no ho ?

A : Mfasoo no ne se, emaa bobo ampesie sisi abonten ma abatafoo no to to bi di.

Q : Se adee sa wo kwan so a woye den nya baabi da ?

A : Wokosre efie bi mu nna ? Adee kye a woko kwa. Woreba na wobeduru ho a na wo sa wo nkyene no kakra ma no. Odwaa abonten ho na mmom, konkoni no a wokotena ne nkyen no te wo nneema no ho nten.

Q : Se okwantuni bi besoee wo na adee kyc wansore a mo yc ne funu no nc nc nneema no deen ?

A : Eba saa a me hwe ma yesie amu no. Afei mede ne nneema no sie kopem bre a nabusuafoo beba. Se won amma nso a na aye akondwa dea.

Q : Esarem no nso deen na na yekofa ba ?

A : Nnonkofoo bere no na enye tete. Eye powee abere so. Tete no dee na nnipa ntu kwan. Kyenkyen ara na na yeboro da so de ye nneema nyinaa.

Q : Tete no aberantee ye den ma nc papa ansa na wagye awaree ama no ?

A : Se woye setie som wo papa yie na afei se wonya kapere a wode ma no to ho, wonya taku a wo de ma no sie na ohwe na wanya dwetire kakra a otumi kosere obaa ma wo.

Q : Kane tete no hwan na oto atuo ma amanfoo de di ako ?

A : Tete no na yewo atomfoo wo oman mu a wobore atuo.
Eko ba a na ohene ama yen atuo.

Q : Kane tete ahwene paa no ne nea ewohe ?

A : Yewo Bota, Bodom, sika akoo firi ho a ahwenee na eba.

Q : Kane ahwene pa no na yede siesie yen ho anaase na eye agyapadee ?

A : Se ofie bi wo bi na emu abaayewa sei kyima a yetumi de siesie no. Na yede siesie yen ho.

Q : Moatwe manson bi pen ha ?

A : Nana Kwame Anyemadu na one Okoampa twee bi asaase yi ho. Anka Okoampa regye asaase no afiri ne wura Akentenkyem ho Aketenkyem nso ye akondwa yi papa enti ne mma ne yen, yekotwe maa no.
Ekodurruu High Court, Odwaa, 1918.

ABEDWAFOO

(1) Nana Yaw Oppon II - Abuakwahene

(2) Nana Kofi Agyeman II - Akyempimhene

(3) Nana Kwadwo Tweneboa -
(4) Nana Kwadwo Seenyo - Okyeame
(5) Kwame Ankoful - Abusuapanin
(6) Kwame Mensah. - Asafoakye

AKROPONG-BESEASE

Lord God Almighty, here is drink,
Mother Earth drink,
Asuo Petebun, yours,
Asuo Oboyaa, yours,
Ye spirits of the Asakyire clan, yours,
Nana Amakye, yours,
Fosu Agyen, here is yours,
I have called on you today because
People have come here today to listen
To and record our histories etc.
Abenaa Kontoa here is your drink,
Let these people who are with us
Here, Prosper,
May the Denkyira state endure forever.

Q : Why was the town called Akropong/Besease ?

A : When the Creator was creating things he came across a very old man. He asked the latter what he was doing and was told that "he (the old man) had finished with his own creation and was called Adansi Bona. The Creator thus decided to regard him as a brother since the latter was also endowed with creative abilities. Later there were many people in the land and over population was threatening the people so the Beseasehene decided to move out to settle the empty land at the source of the Offin river. On his migration he took along a muslim soothsayer called "Woboamea-na-meboawo" (literally, "if you help me, I will also help you") They got to a place where there was the decomposed remains of an "ebee" (kind of forest animal, the bush cow) There soothsayser told the Chief of settle with his people and the place became known as "ebee se" (ebee's tooth) which has since been corrupted to Besease. The Chief was called Nana Kwasi Agyen.

Q : What is the explanation for the Akropong attached to the name

A : While we were at an original settlement, a member of the royal family called Kwame Anteban led a wild and disolute life. In ancient times too as it was taboo to spill the blood of a roya the customary punishment was to banish the recalcitrant boy from the land similarly Kwame Anteban was banished and he went to settle between the sources of two streams, Weremfo and Anyinam. There he dug up and washed the soil till he had a small quantity of gold and with it travelled to the north to buy a slave woman whom he named "Abusua be hu" (literally "the family will see) Later he acquired a man. He married the woman and after a time the settlement became quite a small township. Note however, that he was not a chief but merely an "odehye berantee" (literally "royal young man") His mother was called Akosua Fosuah and it was his uncle who was then the occupant of the Besease stool in Adanse. He was Nana Fosu Agyen. It was at this time that the Asantehene, Bonsu Panin decreed that he was going to fight Adinkera, the King of Gyaman and that no one in the Asante nation was to eat fish of any kind. This was because his chief soothsayer had prophesied that if anyone of his subjects ate fish of any kind, he would lose the war. Messengers were then sent to broadcast the decree. When they arrived at Nana Fosu Agyen's court he directed them to Kwame Anteban to inform him personally just in case he had not heard of the decree. Recall then that although he was not a chief, Kwame Anteban was very rich because of his gold digging activities. Forty days later the messengers were back to check to see whether the decree was being obeyed. Unfortunately for Anteban, his best meat was fish and just at the material moment his wives had prepared him soup with fish to go with his "fufu" because as he said "if he ate the fish and said he had not, he would see whether the messenger would cut him open to find out whether he had actually done so".

The short of it was that, he was caught red handed about to eat fish. Insted of begging his way out he publicly announced that the messengers should go and inform Nana Akyaa, the queenmother of the Asante state, that when God was creating the world he met his (Anteban's) great (x times) grand ancestor as a ruler of his own land so if the Asantes were going to their war, there was no reason why he should forgo his best food. To add insult to it all, he told them to inform the Asantehene, Nana Bonsu that he (Anteban) was not one of his subjects. Now this was a very serious thing to say to the Asantehene so 3 days later a compay of warriors arrived at Anteban's township with the message that he should "to ne ti" (literally "buy his head") with gold. This time his uncle, the chief of Besease and the elders were all present. Anteban had much gold but he had also ingenously coated some large stones with gold to make them appear as gold nuggets. So after he had weighed up all his gold he told one of his servants to drop the false nugget into the pan. Immediately the scale broke up and Anteban shouted angrily "mabu Asante. Me nkoka nkyere Nana Bonsu ne Nana Akyaa se nye ne to ba ne me. Akuntuma kruntum mmofra na enkruntum Anteban kesee a oto Nyameso. Koto wo aburoo na onwe aburooa anyini" (literally "I have broken Asante. Go and tell Nana Bonsu and Nana Akyaa that I am not one of those slaves he he bought. The state scales of Asante can frighten children but not I, the great Anteban who lives at Nyameso. The porcupine of Asante eats cornbut no ripened corn") This time the situation had clearly gotten out of hand. So the Beseasehene Nana Ampofo was advised by Nana Antwi Trapa then Akrokerrihene to flee with Anteban and all his people to escape the wrath of the Asantehene. Nana Kyiwa Agyen begot Asemka who begat Akua Efa and Akoma. It was left behind at Akrokerri while the Abu and Adu Ampofo of kokofu stool was brought here and I am its present occupant.

So Kwame Anteban was taken across the Offin river to seek the protection of the Denkyirahene at Abankesecso. In all about IO,000 people were ferried across because of Anteban. At that time too the Denkyirahene, Nana Kwadwo Tibo was himself fleeing to Jukwa so we joined him. At that time too the Abuakwahene had arrived here from Akim so he made us team up with Abuakwahene till he was finally settled down. Originally our ancestors wanted to settle by the Yaa yaa stream, but the Abuakwahene complained that we were too near him and he feared for his people because of our warlike disposition so we moved out to settle further away at Koasu. Much later they were again forced to move out when the place was declared a mining area. In bitterness our ancestors said they were thenn tired and that "yeapone won" literally "have been disowned". This gave rise to the corrupted form Akropong.

Q : How did the clan acquire the name Asakyire ?

A : There is a bird of prey called the eagle. Whenever it caught an animal it would give it to the vulture to feed on. This made the eagle inform the vulture that they should consider each other as brothers. Anytime the vulture found our people approaching, it would leave the meat and fly away. Thus the people realised that the eagle and the vulture were the only birds of prey. Again, the vulture put a gold nugget on the feet of its young one. One day when it went to ease itself, the nugget fell down and was later picked up by an old woman. This gave rise to the saying "kokosakyi, odi amanadee" (literally "the vulture eats excrement in the land). It is this our clan wich "eats the excrement of the land". Again the Asakyire clan was the first to be created.

Q : What status was conferred on you by the Denkyirahene when before his flight he asked you and the Abuakwahene to take charge of affairs ?

A : The Abuakwahene was an Omanhene as also was our stool. Thus each was independent of the other although we were all subject to the Denkyirahene.

Q : I meant status like the Kurentie or Akwamu divisions in the Denkyira state ?

A : When we arrived, the Abuakwahene had already received Nifahene (Right Wing). Thus because of our warlike nature (we went to the Adonku, Prempeh, Yaa Asantewa Wars), the Denkyirahene promised to raise us. However our chief Nana Awia when he was enstooled told him that we would be going back to Adomi so the Denkyirahene dropped the idea of raising him. However, we are not subject to the Abuakwahene.

Q : Can you give us the names of all the Chiefs who have been enstooled since you came to settle these parts ?

A : (1) Nana Ampofo
(2) Nana Adu Kofi
(3) Nana Ayerakwa
(4) Nana Awiah
(5) Nana Abu II
(6) Nana Attah (destooled)
(7) Nana Amakye Ansah
(8) Nana Ayerakwa II (destooled)
(9) Nana Abu Bonsra III (present Chief).

Q : Which of these chiefs went to any war for instance the Gyaman war ?

A : Nana Ayerakwa went to the Adonku War and was given the appelation "Kyere Amono" (literally "Catch alive"). During the war he informed the Denkyirahene Nkwantabisa an oath that he had heard of a man reputed to be very brave and warlike and that he would capture and bring him alive to him. This he was able to do and

was thus given the appelation "Kyereamono".

Q : Which was the Adonku War ?

A : It was the same as the Mfante War.

Q : Was Adonku the name of a town or person ?

A : It was the name of a town.

Q : What was the cause of the war ?

A : When Nkwantabisa got to Jukwa, the Fantes would not allow him to settle because they claimed he sacrificed people. They then fought and were totally defeated by him.

Q : Which of the other chiefs went to any of the other wars ?

A : Nana Adu Kofi together with the Abesoahene Nana Nteedu went to the Denkyira War. The latter poured all his troops into the fray and they were all killed while Nana Adu Kofi so skilfully and ably led his warriors that he suffered only a few casualties. Thus there is an "aprada" (type of horn) at Denkyira Asikuma which is blown thus in his memory "Nana Adu Kofi, Besease ye den, akokomfi, Teede hmm". It was Nana Adu who captured it but because he is subject to the Denkyirahene the latter has appropriated the horn.

Q : Does the town have its own oath ?

A : Our ancestors fled from Adanse on a Wednesday and thus "Meka Wukuda" (I invoke Wednesday) is our oath. There is also another "Meka Nana Awia nko" (literally "I invoke Nana Awia's loneliness).

Q : What was responsible for Nana Awia's loneliness ?

A : It resulted from family bickering. He went to try a case at the Asantehene's court and was fined N¢200. He came to his people to help him raise a loan to pay up but they would not although one Bobi for instance had a lot of money. This he considered a great let down. Inspite of all the wealth of his subjects and he thus made an oath out of it.

Q : What was done to someone who defaulted on an oath in the old days ?

A : In those days if two people both invoked it, they paid 80 posewas each as "nteho". If one was unable to invoke it simultaneously he was arrested and placed in stocks. After the hearing if the case demanded say a sheep he provided it.

Q : Can you tell us the meaning of the message given by the horn viz. "da wo ho so" (be on your guard) ?

A : After Nana Anteban had abused the Asantehene, the latter appointed both the Bekwai and Juaben Chiefs to go and bring him into line. In those days too if a youngster from a ruling family did some wrong it could easily involve the chiefs concerned. Thus when Nana Ampofo was informed that the Asantehene was sending an army against him he replied that "mada me ho so dada" (I am already on my guard) hence the horn.

Q : What types of state drums do you have ?

A : There is the "Etwie" (tiger) drum which sounds like a growling tiger. viz. "twiitwii, etwie pabene gyem.) This symbolises a very powerful stool.

Q : What is the meaning of the message of the other state horn viz. "Nea oyee me dabi meye no bi" ?

A : That was made to show that there was always and will be envy in the land. Thus it was directed to those who bore false witness against the Beseasehene to the effect that he was trying to raise himself above the other chiefs. It was made by Nana Ampofo.

Q : Is there any stool deity in the town ?

A : When we were in Adanse, Bona was our deity. However, after we had fled we acquired a new one called Tano whose priest divined that there was a deep in the river which we should also worship. We call it "Petebunu" (literally "vulture's deep) and when meat is thrown there it is promptly picked up by the vulture.

Q : What rites are performed at the Petebunu at the end of the year or on "Akwasidae" days ?

A : I take along 4 sheep, 4 bottles of gin, some mashed yam, so plain, others mixed with oil, and together with 4 eggs go t re to perform the necessary rites.

Q : How did you find out beforehand whether some evil was about to befall the town ?

A : There is another fetish stream called Boyaabo. Any time som evil was about to befall the town, the river together with t Petebunu would show me a sign. Thus our deities are all rivers. While in Adanse however, there was Bone and Bonsam to protect us.

Q : Do you celebrate any festivals ?

A : In the olden days when we were in Adanse, our ancestors woul at the end of the year celebrate a festival. All the chiefs met in the stool house on Thursday to drink palm-wine. The next day, Friday, a sheep was slaughtered. It was the day for feasting and general merry making when the chief rode in a palanquin and was carried from one end of the town to another. When we settled here it was only Nana Awiah who was able to celebrate a festival. Since then monetary problems have prevented such celebrations because being fugitive I have no stool lands here while all my stool lands are now executed by the Akrokeri hene.

Q : Do you pay anything to the Denkyirahene for your present land ?

A : The land does not belong to the Denkyirahene but rather to the Assin Achiase stool. (see Traditions of Assin). The people who were already settled here when we came were under one Kwame Abrokwa after whom came Kwame Ka and later Kyerematen. Their present chief is Kwame Fori. It was during Abrokwa's time that our people first came here. He fled at our approach. About 40 years later he turned up to claim his land but permitted us to farm it. During his time kyerematen

made us pay him N¢100 as right of use and since then there have been no dues.

Q : Do those lands left in Adanse still belong to you or are they now controlled by those of your brothers left there ?

A : When Nana Ampofo was fleeing he asked Nana Antwi Trapa to look after the lands. Later when Nana Awia went to Fomena and then to Kumase to plead his case before Asantehene Kwaku Dua we were asked to pay N¢200 before being permitted to take over the lands. However, the people refused to pay it so the land is still in the custody of the Akrokerri stool although we still retain the right of ownership.

Q : When your ancestors arrived here from Adansi were there some other people settled here besides the people of Achiase and against whom they fought ?

A : They arrived here at the time when Nana Kobiri Akyem was being troubled by the Assins who wanted to appropriate his lands, but with the aid of Nana Ampofo the latter did not succeed. Later the people of Mmrayem also wanted to ursurp his lands and were successfully blocked by us.

Q : Have there been any any wars or litigations over land involving your stool?

A : Since we always thought of going back we never angaged in anything of the sort. Our only litigation has been against the Kyekyewere.

Q : What was the litigation about ?

A : While we were in Adansi, Kwame Antehan was not a chief but a member of the royal family, and because of his irresponsible life, he was banished to settle between the Weremfo and Anyinam streams with his wife, Adampo. When he became very rich he came back to beg then Chief, Amakye Ansah Panin who had succeeded Fosu Agyen to be allowed back home. Later when he abused the Asantehene resulted in our being forced to migrate to these parts. Aall this time he was not a chief. When we settled here we found these people with him to be rowdy and unruly so later when Anteban

asked to be allowed to settle somewhere with his group he was allowed to occupy the land beyond the stream on the outskirt of the town. Some time later a member of our royal family called Kwantwiwa married a man called Yaw Gyamera and people impressed upon her that she should press for one of her sons to be enstooled chief in Anteban's town. She accordingly informed Nana Awiah then chief of Besease but the elders refused on the grounds that even at Adanse, Anteban had had no stool. The stream was not evenoriginally called Kyekyewere. It was only while pouring libation for Anteban to be allowed to settle the area that we asked for our sister's son to settle there to "Kyekye ne were" (console himself) which gave rise to the name Kyekyewere.

Brefo Kwadwo was the son of Yaw Gyamera and a member of the royal family, Adomana, we wanted him to occupy the Kyekyewere stool but they refused.

Eventually the matter was taken before the Denkyirahene who ruled that we should provide them with a caretaker stool instead of a fully black stool. This was refused by the Akropong elders who feared that it would get a dangerous precedent so the matter was taken to Cape Coast before MaCarthy who ruled that we should provide them with a black stool but with a provision that it gave allegiance to the Besease stool. However, when we invited them to a festival after providing them with the stool they refused to come and it nearly resulted in war.

However, they have been not without their troubles for none of their chiefs has been able to occupy the stool for long. He is either destooled or he always abdicates. Sometime ago they changed the ruling house from Asakyire to Aduana but to no avail. They brought and installed a man from Wasaw but he abdicated. Not it is occupied by a man of Assin origin.

Q : If there is any thing that we have not asked about your traditions you can also tell us ?

A : Our people have been to the Gyaman, Prempeh, Adonku and the

maCarthy War which was waged by Asantehene Kofi Karikari, "Okyempo" (literally "gives out gold nuggets).

Q : Who were the sub-chiefs who came with the stool from Adanse ?

A : (1) Nana Biri Asamoah
(2) Nana Gyekye Anin
(3) Nana Asante - Twafohene
(4) Nana Anteban - Nyamesohene
(5) Owusu Kese - Kurontihene
(6) Amuah - Gyaasehene
(7) Dapaah - Queen mother.

The Chief was Nana Ampofo "Otwakwan" (literally path maker)

Q : Why was Nana Ampofo given the appelation "Otwakwan" ?

A : This was because it was he who cleared a way for the people to pass on to this place during the great flight.

Q : Who were in the Queenmother's retinue during the flight ?

A : Our female stool is know as "Nkondwafufuo" (literally "white stools") in the Denkyira stool. Those with the queen mother now are :

(1) Akosua Kokoo - Dunkwa
(2) Awoa Gyaa - Asona clan
(3) Afua Nanu - Asene clan
(4) Adwoa Pomaa - Agona clan
(5) Afua Badua - Oyoko clan

PANEL

(1) Nana Abu Bonsrah III - Chief of Akropong/ Besease (main speaker)
(2) Nana Kwaku Adjen - Head clansman
(3) Nana Kwabena Amoabeng Koasu -
(4) Nana Kontoh - Linguist
(5) Kwabena Antwi - Asafoatse.

AKROPONG - BESEASE

Onyankopon Tweduampon nsa o,
Asase Yaa nso nsa,
Asuo Petebun nsa o,
Asuo Oboyaa nsa nsa,
Nananom Asakyiri asaman nsa.
Nana Amakye Ansa nso nsa,
Fosu Agyei nsa o,
Nea ewo ho ne se etc...
Abenaa Kontoa nsa o,
Mpanimfoo a ebaae yi nkua so,
Denkyiraman nkwa so.

Q : Eyee den na kuro yi yefree no Akropong/Besease ?

A : Odomankoma boo adee no obetoo Nana bi yefre no Boade se ote nsuo ho. Ena obisaa no se aden nti na ono rebo adee na ote ha. Ono nso buae no se ono dee wabo ne dee awie dedaada na Ono na yefre no Adansi Bona. Ena ose ete saa na ono nso tumi bo adee dee a ennee ne nua ne no. Ewo ho ara fei oman no tree. Saa bere no Nana Beseasehene na ote Abu akondwa se. Ena ose senea oman no atre no obetu akotena Offin ano ho efise asaase no da ho kwa. Oreko no ode ne Kramoni baako a yefre no "Woboame-anameboawo" Yekoduruu ho no na ebee se da ho a wawu aporo. Panin no duruu ho no na ne Kramoni no se "Tena ase Ebee Se" ne ha ene "Besease". Nana no a otenaa ho no yefre no Kwasi Agyen.

Q : Na Akropong no a ebata din no ho no nso e ?

A : Eno nso bere a yewo ho no ara na yen dehyee bi yefre no Kwame Anteban Tercho no nso wo ye dehyee na wobra nye a enam se yeku wo a enye yie nti no yese tu kwan kosua nyansa. Onam ara na okotoo nsuo bi yefre baako Weremfoo, baako nso de Anyinam. Ne mfinimfini na okotenaa. Okorenaa ho no ara na odii asika nyaa sika kakra. Teteho no nso na yeto nnipa. Ena okotoo

obaa, yefre no Abusua be hu". Ena okotoo barima bekaa ho. Ena owaree obaa no. Eyee saa no na kuro no atre. Na onte akondwa so o, oye dehye brante. Ne maame yefre no Akosua Fosuah. Ne wofa no a na ote Besease akondwa so wo Adanse no nso yefre no Nana Fosu Agyen. Ewo mu ara na Nana Asantehene, Bonsu Panin, na oreko Gyamanhene Adinkera sa. Ena Nana Bonsu yii nahenkwaa se onkyi ma Asanteman mu nyinaa se obiara nni nsuo nam. Na wakofa Kramoni bi waye aduro ama no se se odi nsuo mu nam a oko a Obedi nkoguo. Abofoo no bae no na yeyii no se onkohunu Kwame Anteban na owora dee wanhwe a na wadi. Ono nso na wanya sika paa na oye nnipa bi nso a nani so ye hye yie nso na onni hene. Abofoo no boo no amanee a Asantehene de asoma won no. Won koe, ada duanan pepeepe na wosan bae. See nana no nos ompe nam biara ka nsuo mu nam ho. Enti eye a ose modee no nye na menni, na midi wie dee a enee se yebepae me yam na yenhunu a yebehwe. Yeguu naduane so wie pe a abofoo anim ni. Na wose Ei, Kwame Anteban waye asobrakye, adwene a yese nni yi na woredi. Ose "ho". Saa bere no Nana Akyaa na na odi hemaa wo Kumase. Ena ose monko ka nkyere Nana Akyaa se, "Onyankopon boo wiase no obetoo me nana, enti no mete me man. Na se wo dee woreko wo ko a, na me nso mano aduane rebeto me ma mawu. Enti no mo nko ka nkyere Nana Bonsu se "Ennye nakoa nom bi ne me". Anni nansa cho ara edom na temkyem. Wede akruntumaa na wose "nana se kari sika ma na fa to wo ti". Saa bere yi nso na Besease hene yen nyinaa atwa atwa ahyia. Ono nso na owo sika. So nso na wabo sika tofa beye sei. Yese "akom ye naadaa a na efi Anokye bere so". See oko Odwaa no na watam aboba na wabo sika afa ho. Na ose "gyae hwe mu". Okwabrane bi se nabati tetee ni. " Peen Mabu Asante". Ena ose "Ahenkwaa, wo ko a ka kyere Nana Bonsu ne Nana Akyaa se nye ne to ba ne me. Akruntumaa kruntum mmofra na enkruntum Anteban Kesee a ote Nyameso. Kotoko we aburo na onwe aburo a anyini." Ena yede beboo Beseasehene, Nana Ampofo so. Nana Antwi Trapa na na ote Akrokyere akondwa soo. Ena yede beboo won so se "mo wofaase no nea wokofa aba ni o" Ena Nana Antwi see Nana Ampofo

se "Wona wo nua baa ba paa ni, na wope se yeku no anaa yeye deen ?" Ose "ete saa de a ennee me de no betu kwan kakra". Kyeiwa Agyen na owoo Asenka. Na Asenka woo Akua Efa ne Akoma. Akoma na ekaa Akrokyere. Akua Efa, Nana Dapaa nso na obaa ha. Akrokyere te Bogyaa akondwa so na me nso mete Abu ne Adu Ampofo, Kokofu Adu Ampofo akondwa so. Ena Nana se"ete saa dee a Kwame Anteban, besen na yemfa no ntwa asuo" Ena yede no beto Nana Denlyirahene, Abankeseee so. Yeretwa asuo no nso sika koroo na nananom sesaa nneema guu mu de twae. Yetwaa nnipa beboro mpen du na yekotoo Nana Denkyirahene Kwadwo Tibo. Ono na ose ono nso reko Dwokwaa enti yene no nko. Ena yekoo Dwokwaa. Saa bere no nso na oko no nti Abuakwahene adi kan aba. Yebetoo no no na yee no na yee no se yene Abuakwahene nante na onya asetena pa a yeabeto no. Nananom reba no nsuo bi wo kwan mu ha yefre no Yaayaa. Eho na anka won resa Abuakwahene se yeben no dodo. Yen nso na yen ho ye hu a yetumi ko yie. Me saa nti yetu kotenaa baabi yefre ho Moasu. Nananom te ho ara na bere a abrofo rebegye "Mines" no na wose "Ah, seisei dee yeahunu amane. Nea yewo na Abrofo rebegye mines yi. "Yeapone yen" Eno Akropong.

Q : Nana eyee den na yefree mo Asakyirefoo ?

A : Aboa bi wo ho yefre no okoree. Na okokyere nam a na ode abre kokosakyi adi. Ene okoree reka akyere kokosakyi se ennee onua ne no. Kokosakyi nos ohu se yen nnipa no reba a na wagya nam no ho na yen nso akofa. Na mpanimfoo hunuu se yen dee bere biara gye okoree na kokosakyi na yekoto se okyere nam. Afei nso kokosakyi na ode pokoa boo ne ba nsa. Ena ne ba no se orekoye ne ho yie aba na pokoa no kofiritoo yaaree mu. Oyi na aberewatia osii mu na oyii pokoa no de koe. Ena yese kokosakyi odi amanadee.

Yen na yedi amanadee. Odomankoma nso boo adee no Asakyirefoo na yeye oman piesie.

Q : Nana, motu betoo nana Denkyirahene Tibu a saa bere no na oretu ako no, dibere ben na ode maa mo bere a ose mone Nana Abuakwahene nante no ?

Na Abuakwahene ye Omanhene na yenso ye Omanhene. Enti obiara nsom obi na mmom yen nyinaa som Denkyirahene.

Q : Nana na se efa se Kurontire ne Akwamu ne nea ekeka ho no mo dee ne sen wo Denkyiraman mu ha ?

A : Mebae no na yeama Abuakwahene, Nifahene awie. Ena Denkyirahene se yaema ntem anka obema yen nea ekyen saa efise yekoo Yaa Asantewa, Prempe, ne Adonku Sa nyinaa bi. Ena ose yentena ho na akyire yi obema yen biribi. Yen nana a obetenaa akondwa so, Nana Awia Koraa see no se, yen po, yebesan ako Adansi. Ena yeanko bio de besi nne no. Abuakwahene dee yenhye no ase.

Q : Nana, efi Nana ampofo a ode mo besuaa ha abere so besi nne, nhemfo ben na adi adee wo ha ?

A : (1) Nana Ampofo
(2) Nana Adu Kofi
(3) Nana Ayerakwa
(4) Nana Awia
(5) Nana Abu II
(6) Nana Attah (destooled)
(7) Nana Amakye Ansa
(8) Nana Ayerakwa II (destooled)
(9) Nana Abu Bonsra III.

Q : Saa nananom yi mu dee owo he na ekoo esa bi te se Adonku ne Gyaman dee no ?

A : Nana Ayerakwa "Kyereamono". Bere a nananom koo Adonku Sa no na Nana Ayerakwa suae kyeree Denkyirahene Nkwantabisa se wate se onipa bi wo ho a ose oye den paa na obekyere no animono de no aba. Okokyeree no maa apakanfoo de no betoo Nkwantabisa anim na oboo no abodin se yefre no Ayerakwa Kyereamono.

Q : Adonku Sa no ne dee he ?

A : Eno ye Mfante sa.

Q : Adonku no ye kuro anase nnipa din ?

A : Eye kuro enye nnipa din.

Q : Eyee den na ebae ?

A : Bere a Nkwantabisa duruu Dwokwaa no na Mfantefoo no mpe se ot
ho efise wose won ate ne nka se okum nnipa enti wone no beko,
koe nso yeannuru mu. Yehyee yen nyinaa pasaa.

Q : Nananom a aka nso, hwan na okoo oko fofforo bi te se Gyaman sa

A : Nana Adu Kofi koo bi. One Abesoahene, Nana Nteede na ekoe. Ok
nedom nyinaa guu mu ma wohyee wo bere a Nana Adu Kofi nso nnip
kakrabi na ewu. Nti aprada bi wo Denkyira Asikuma a yebo hye
abodin se "Nana Adu Kofi Besease ye den akokomfi, Teede hmm",
Adu Kofi na okopuee saa adee no so. Nanso "asuo bi bo asuo mu
adane woree. Enti no ogyee ne nsam.

Q : Kuro yi nko ara wo ne ntam bi a yeka ?

A : Menana firi Adanse a woreba no yetuu 'Wukuada. Enti yede yee
Afei yeka "Nana Awiianko".

Q : "Nana Awia nko" no asee ne sen ?

A : Eno akoye abusuasem. Bere a okoo Adanse kodii asem Asantehene
no oboo ka pon ha. Ena okoo ne nkurofoo ho se womoa no. Nana
saa bere no na owo sika. Ena ose onko na Besease kuro nyinaa
boaa no. Ena ose "ah, nnipa mu a medi hene moasoma me ama mak
asem a na mo ama maye sebe baakofoo" Asee ne no.

Q : Kane no se obi to ntam yi bi a na moye no deen ?

A : Teteho no se obi ka gu wo do na wo nso de bo soo a yegye no "
sirenwotwe. Se wantumi amfa ammo so nso a na yeakye wo dedua
wasem abo wo ka. Se ese se wotwa odwan a na watwa.

Q : Nana, na "da wo ho so" no a aben no boe no sebe yete nso yem
asee ?

A : Eno bere a nsem sii se Nana Anteban didii Asantehene atem no,
Bekwai ne juaben se won meto no ne no nko. Teteho no nso wako
koye bone na se wanhwe yie a na asane wo. Enti bere a nnipa bi
kyeree Nana Ampofo se ontee nea Asantehene de reba no na ose "
mada me ho so dada". Waboaboa ne ho awie.

Q : Nana atwene no nso eho mpaninsem ne sen ?

A : Etwie no yetwie no "twiitwii retwie pabene gyem" na eye ohene

Q : Nana na aben no nso boe "Nea oyee me dabi meye no bi" eno nso e ?

A : "Dee oyee me no na oyee me ho nkonkonsa se Beseasehene, adee a oreye yi kyere se oye 'manhene kyen ahemfo yi nyinaa. Enne mmere yi mpo wo nhu se wo wo ataadee hye a na wo nyonko tan wo. Yereko no na Nana Ampofo twaa aben no se "ei me na woreka sei kyere me. Dabi wobehunu amane pii. "Dee oyee me dabi wobehunu bi. Yebeye no bi na wahunu se nea etee.

Q : Kuro yi nko ara wo bosom kesee bi a etaa akondwa yi akyi a yede bu kuro yi ?

A : Yefiri nohoa reba no, anka yen bosom ara ne Bona. Na yebae no a yetwaa asuo na yewo komfoo a okom yen bosom Tano. Yebae no na orekyere se asuo no yetwae no biribi wo mu nti yentom no. Yefre no peteburu. Teteho no nananom de nam to ho a na peteburu. Teteho no nananom de nam to ho a na pete abefa.

Q : Na saa Petebunu no eduru afe anaa Akwasidae bi a, deen na wode kosore no ?

A : Mede nnwan nan, nsa akotoa nan. Mefufu to de nkosua nan, meye to no bi fitaa de ngo gu bi so de kosore no.

Se mosuo bi reba kuro mu ha a moye den na mohunu ?
Se mosuo bi reba a yen asuo baako bi wo ha yefre no Boyaabo. Se biribi rebeba a na saa nsuo no ne Petebunu nyinaa mefa baabi a na wakyere me. Enti no menni bosom kesee biara ka asuo no ho ha. Mewo Adanse dee Bona ne Bonsam na na etaa makyi.

Q : Afahye bi wo ha a mohye ?

A : Teteho no na me nana nom hye fa se yewo Adanse no, afe so a na ahemfo no nyinaa abehyia nananom nkondwafie Yawoada anom nsa. Efiada wokum adwan didi, na ohene no ada apakan mu ak tia aba tia aye nneema a eye fe. Yebaa ha no na Nana Awia hye fa. Efiri ne so besi nne no na sika asem na yenni asaase nti no nananom agyae. Akrokyerehene asaase nyinaa me dea.

Q : Enti no asaase a mote so yi no motua ho biribi ma Nana Denkyirahene ?

A : Enye Denkyirahene asaase ni na mmom Assin Achiase. Nnipa a nananom betoo no yefre no Aso Abrokwaa Ansa Kwame Ka rebe di ama

Kyerematenq nso aba. Nea owo ho no de Kwame Fori. Aso Abokyi bere so na nananom bae. Ohuu yen pe na odwanee. Se me mabere so dee a anka mefaa asaase yi. Odwanee beye se mfie aduanan ansa na oresan aba. Nananom kyeree no na omaa yen kwan se yendo nidi so. Kyerematenq nso ba begyee pon aduonum na ose yenno nidi so. Afei dee yentua sika biara.

Q : Na mo asaase a mogyaa no wo Akrokyere no da so ye mo dea ama ase mo nuanom a mogyaa won ho no afa ?

A : Nana Ampofo reba no na Nana Antwi Trapa na ote akondwa so. Enti no oyee no se Nana Antwi nhwe asaase no so efise ode koma Adansehene a obefa. Na akyire yi a Nana Awia koo Fomena san koo Asantehene Kwaku Dua Kumaa ho kokaa asem no, na yebo ka pon ha. Eno na Akropongfoo se worenko, ena wose ete saa dee wonhwe so senea wohwe so no ara. Seisei ara se yeko a yen dea.

Q : Bere a nananom fi Adanse bae no, Achiasefoo nko ara na wobetoo won anaase na ohene foforo bi wo po mu ha a wone no koe pam no ?

A : Yebetoo Nana Kobiri Akyem. Ono na yebae no na waka mu. Efise na Assinfoo pe se wogye nasaase ne nsam. Ena nana Ampofo se ogye ne nsam, eno nso nananom ampene Kobiri Akyem waree Buabengso ; Abuakwahene Akenten bere so.

Q : Enti asaase yi bi wo ho a mone nkurofoo bi koo ho anaase eye manso a mode koo se ebia High Court ?

A : Asase yi dee na yen yeaye no se yereko nti no yene obiara ar twehe manso ka Kyekyewere foo ho.

Q : Mone won twee manso faa deen ho sei ?

A : Bere a na yewo Adanse no na Kwame Anteban nye hene. Oye aberantee dehyee. Teteho no nso yehwe na wo bra nye a yese "konante kakra sua nyansa" Yoyii no a ono ne yere Adampo koe kotenaa Weremfoa ne Anyinam mfinimfini. Na onyaa sika wie no na abae bedwane toae. Saa bere no na Fosu Agyen aka baabi na Amakye Ansa panin na abedi adee. Ena ogyee no awaawaatuu de

no tenaa. Akyire yi ansa na Nana Bonsu reko Gyaman Sa a orekofa asem aba no. Enti Nana Ampofo de no reba no na onye hene. Na obae no obesoee yen kuro dada. Yene no nyinaa na ebesoee ha na nnipa a edi nakyi no na wodi apatapaa sem. Tetcho no na eha nso ye ahenkro paa. Eno na Anteban rebesre se yenkogya no na ankosua baabi ntena ho. Ena yekosuaa asuo no a eda nkwantia no ho maa no. Akyire yi * a yen nanabaa baako, yefre no Kwantwiwaa a oware barima bi yefre no Yaw Gyamera na nkurofo toto guu nasom se wope ne mma no bi di eho hene na ohene nniho saa bere no. Ena Kwantwiwaa beboo Beseasefoo amanee. Saa bere no na Nana Awia na ote akondwa soo. Ena mpanimfoo se se yefi nohoa bae akondwa nni ho dee a ennee yentumi mfa akondwa nkoto ho ma enye yie na Kyekyewerefoo se wompene. Kyekyewerefoo se wompene. Kane no na asuo no yemfre no Kyekyewere. Na yeregu nsa ana asuo no na yese "yen wofaase Anteban se orebetena ho akyekyere ne were" ena yefree ho Kyekyewere. Nana Yaw Gyamera nso na one yen nana bi awo ba bi yefre no Adomana, na ono nso akowo Brefo Kwadwo. Brefo Kwadwo na na yepese odi ho hene ena Beseaseman se daabi na yofi nohoa bae nyinaa fi no nti na aden nti na wobeka saa. Twitwitwitwi na yede koo Denkyirahene anim. Ono na oyee no se yenyae na ekaa-maa yemmo no dikro mpunu akondwa kakra ma won. Ena Akropongfoo se se yeye saa a ebeka ho nti no yempene. Ena yede koo Oguaa, Amankkorta anim na ose ete saa de a ennee yempunu okondwa ma won na won mfa mmesom yen. Won nsa kaa akondwa yi na afahye duruue na yekraa won a wose yemma. Ekaa kakra na yetwee atuo. Efiri ho besi nne na yefre won a womma. Afei dee obiara a wode no besi so ntumi nni akondwa no. Yeantu no a na watu ne ho so. Ewo ho ara afei won se wompe Asakyirifoo bio na wode Aduanani sii soo. Ono nso antumi, ena wokofaa obi fii Wassaw, ono nso antumi, na wakofa Assinfoo na ote so seisei yi. Akondwa no dee me ara me dea.

Q : Na biribi wo ho a efa akondwa no a yeammisa a nana tumi ka de so so ma yen. Se ebia efa eko ho ?

A : Yekoo Gyaman Sa, na yekoo Prempeh Sa, na yekoo Adonku Sa ena Mankarta Sa. Nana Karikari Okyempo na okoo Mankata Sa.

Q : Na tetefoo ahemfo no a na mofi Adanse bae no ne hefoo ?

A : (1) Biri Asamoah
(2) Gyekye Anim
(3) Asante - Twafohene
(4) Anteban - Nyameso.

Anteban dee na onye ohene. Nkae no na na eye ahemfo. Ena Nana Owusu Kese Kurontihene. Gyaasehene ne Nana Amua. Obaapanin nso Dapaa. Ohene ne Nana Ampofo "Otwakwan".

Q : Aden nti na yefre no Ampofo Otwakwan ?

A : Kyere se oreba no na monim se teteho nso okwan nna baabiara nti ono ara na otwaa kwan bae.

Q : Na Ohemaa no nso nnipa a eka ne ho bae nso ne ehefoo ?

A : Denkyiraman mu yefre yen Nkondwafufuohene. Nnipa a etae Obaahemaa no akyi ne :

(1) Akosua Kokoo - owo Dunkwa
(2) Awoa Gyaa - oye Asona ni
(3) Afua Manu - oye Assene ni
(4) Adwoa Pomaa - oye Agona ni
(5) Afua Badua - oye Ayokoni.

ABEDWAFOO

(1) Abu Bonsa III - Akroponghene
(2) Kwaku Agyen - Beseasehene - Adanse
(3) Kwabena Amoabeng (koasu)
(4) Opanin Kontoh - Kyeame
(5) Kwabena Antwi - Asafoakye.

AYANFURI - 20/9/69

Lord God Almighty, the Dependable whose
day of birth is Saturday
This is drink
Mother Earth whose day of birth is Thursday, drink.
These men have come here today
To record our traditions etc.

Barimah Appiah Kubi, yours
Great River Yobumu, this is for you,
We shall never stop worshipping you,
Asso Akua yours,
Ye spirits, yours,
Subin, yours,
Tano, yours
I do not intend to remind you of our misfortunes.
Ye great stools, yours
Ye spirits of the Ayoko clan, yours,
Let the Denkyira state endure forever,
Let the Ayanfuri town endure forever more.

Q : What is the ruling clan in the town ?
A : The Ayoko clan.
Q : What is the response to an Ayoko clansman's greetings ?
A : "Yaa Obirina" (Hail Obiri's grandson).
Q : Which was this great (X times) grand ancestor of yours ?
A : Nana Asantehene Obiri Yeboah.
Q : How did Ayoko become the ruling clan ?
A : It was the clan which brought the black stool from Asante.
Q : Why did they name the town Ayanfuri ?
A : On the arrival of our ancestors, they found some people already settled here. After settling down, they were constantly being taunted by them. So they decided to leavefor another township, but the elders people insisted on staying at the place. The

young people began complaying that they were fed up. Hence the name - "Afei afono yen" (literally "we are fed up") which now has since become Ayanfuri.

Q : Which were those places settled by your ancestors when they left Asante before finally arriving here ?

A : They settled at Abedwam in Adansi from Dadiase..

Q : To which political divisions in the Denkyira state do you form part of ?

A : There was no relationship between us and the Denkyirahene while we were in Asante. When we arrived here, we were put in the Akomantire division. Now, however, we are in the Akwamu division.

Q : Why were you put in the Akomantire division ?

A : It was because of the several wars our ancestors fought for the Denkyirahene.

Q : What are the taboos of the Ayoko clan ?

A : There are no taboos.

Q : What is the totem of the clan ?

A : The totem of the clan is the elephant.

Q : Why was the elephant chosen ?

A : It has been the clan's symbol from time immemorial.

Q : Who was the chief who led your migration from Asante ?

A : Nana Esono Mpanto.

Q : Did all the people move down together or one family after another after the chief had settled here ?

A : We all came together in one group.

Q : What led to your mass emigration from Abedwam ?

A : Our then chief, Nana Boadu went to the Gyaman war and was killed. This made Nana Esono Mpanto resolved not to stay any longer and moved down here with his family.

Q : Who was the Denkyirahene when they arrived ?

A : Nana Kwadwo Tibo. There were then the peoples of Gyaman and Aowin settled on these lands.

Q : Was this stool land offered you by those Gyamans then settled here or by the Denkyirahene ?

A : The Brongs or Gyamans. We fought and drove them from the land.

Q : What are the names of all the chiefs who have been enstooled here since your arrival ?

A : (1) Esono Mpanto
(2) Tee Kyere
(3) Akwatia Bamfo
(4) Okyere
(5) Sasee
(6) Ahenedoman.
(7) Yaw Kafee
(8) Boadi Kwame
(9) Okyere II
(10) Yaw Badu
(11) Kwasi Peprah
(12) Anyane (destooled)
(13) Kwadwo Apea
(14) Amponti (destooled)
(15) Kwabena Okyere III (destooled) (main speaker at interview)
(16) Kwame Ampem
(17) Kwadwo Apea II (Brought from Abedwam)
(18) Kwabena Okyre III (Reinstated and destooled)
(19) Ahendoman II (Abdicated)
Presently the stool is vacant.

Q : Which of these chiefs went to any of the Asante-Denkyira war and was given an appelation for his prowers ?

A : Nana Sono went to the Gyaman war. On his return he was created "akoma-nti" (literally "on account of his stout heartedbess") chief.
He was so brave that he never shirked any difficult task.

Q : What status was accorded him by his been created "akomar hene" ?

A : He was made the Mfuomhene, because of his bravery everyth which threatened the state was first reported to him.

Q : Which of the others also went to war ?

A : Yaw Kabee fought against Asibe, the chief of Bekwai at Of finso.

Q : Is there any oath which is used only by this town ?

A : "Yawoada" (Thursday).

Q : Which Thursday gave rise to the oath ?

A : Our ancestors went to dig gold and on one Thursday the mi caved in burying fifteen people. Our next incidence was t war against the people of Manseso which was fought on a Thursday.

Q : What is the message of the state horn ?

A : "Dawu Denkyira amansam se yegoro ni! Abedwam Takyi, se ye ni! (literally "Dawu, Denkyira affair, is how we play ? T of Abedwam is this how we play").

Q : What was responsible for this message ?

A : The Denkyirahene used to trouble our people so Nana Tee Kyere made the horn.

Q : What is the message of the state drum ?

A : "Ka ampese yeeko" (literally, "I wish we were at war) The people were warlike and thus were always prepared for war.

Q : What was responsible for the Offinso battle ?

A : We were originally in Asante. When we migrated here, we we attacked by Asibe.

Q : What about the Manseso affair ?

A : It was during my first reign. It did not actually degener into war. It was a result of a quarrel over part of our stool lands at Esaase.

Q : Do you serve directly under the Denkyira stool or through another sub-chief ?

A : We serve directly under the Denkyirahene.

Q : What is the stool deity ?

A : It is called "Yebunu".

Q : Where was it acquired ?

A : It is a River God.

Q : What rites do you perform for it in order to solicit its help?

A : We offer sheep, fowls and eggs as well as pour libation to it every year and also on every Akwasidae.

Q : What are some of the help it has given your people from ancient times ?

A : It was through its help that we were able to defeat the Asantes at Asuoso (by the Offin).

Q : What other stool deities are there ?

A : Bonsam and Kobiri.

Q : Where was the Kobire acquired from ?

A : Deities would in ancient times possess people and when the oracle of another established deity was consulted it would tell the people the nature of the new deity.

Q : What are the taboos of Kobiri ?

A : The flesh of a goat, tortoises, and "eyuo" (type of deer)

Q : What is done to somebody we uses the local oath lightly ?

A : He sacrifices a sheep or else he is taken before the Denkyirahene.

Q : What festival is celebrated in the Denkyira state ?

A : After the main Odwira celebrations by the Denkyirahene, the sub-chiefs celebrate their various mini-festivals involving the feeding of the black stools. This we do by placing cooked mutton, fowl, eggs and mashed yam on raised platforms for the ancestors.

Q : Before the celebration of the Odwira are there some there some things which people who occupy black stools are not expected to do ?

A : He is prevented from eating fresh foodstuffs like yams, corn etc.

Q : What special duties do the chief and people of Ayanfuri perform for the Denkyirahene at the Odwira festival ?

A : In ancient times it was the Denkyirahene who together with his Gyasehene bought all the necessary items for celebrating the festival. Each sub-chief at the festival puts his contribution N¢8.13 in a brass pan which is meant to defray the cos of the festival. Nowadays, however, the total cost is shared among the various sub-chiefs.

Q : What is the emblem atop the state umbrella ?

A : "Babadua" (A banboo-like stock)

Q : What about the linguist staff ?

A : There was one with a carved eagle and another of a crab and

Q : sunbird. The present one has a carving of a bird and a crab. Has gold ever been dug on this land?

A : Yes.

Q : What fraction of the gold dug had to be given to the King ?

A : In the olden days, the King was only given nuggets. The small pieces were kept by the diggers since they were his own subj

Q : What happened when it was strangers who dug the gold ?

A : The King took a third of the gold they dug.

Q : How did the traders obtain overnight accomodation when they s off to trade on the coast ?

A : They begged for a place to sleep in whichever town they were overtaken by darkness.

Q : Did they pay anything for the accomodation ?

A : They did not pay anything apart from a word or two of thanks. On their return from the Coast it was the nomal practise to g a little of their salt wares to the hosts.

Q : What was the major commodity they went to purchase in the Nor

A : Slaves.

Q : What were they slaves used for ?

A : They were integrated into the owners families.

Q : Could such a slave be enstooled as chief ?

A : Yes when there were no royals available.

Q : Has kola been cultivated in these parts before ?

A : No.

Q : What weapons were used before the white man brought his guns ?

A : Locally made guns.

Q : Where were these guns obtained from ?

A : Kwankyeabo.

Q : What were they made of ?

A : Iron was extracted from molten "atwe tweboo" (impure iron ore)

Q : Where were such guns made in the Denkyira state ?

A : They were not made here but in the North.

Q : Where in the biggest market in the Denkyira state ?

A : There were no such markets. It was even in this town that people sometimes used to come to purchase salt and gin. In those days people usually put up foodstuffs for sale on wooden platforms in front of their houses. People who were passing through could thus get food to buy.

Q : Were tolls collected from strangers who passed through Denkyira stool lands on their way to the Coast ?

A : No.

Q : How did a chief get certain things he needed from the markets ?

A : He sent his sons and sisters' sons.

Q : What then was the work of the Gyaase group in the palace ?

A : Some were hornblowers, others drummers, others stool bearers etc. They could also be sent to buy and sell for the King.

Q : Was there any one with the rank of batahene (chief trader) ?

A : Yes. He supervised the King's trading.

Q : Was a King's trading party usually accompanied by a linguist ataff or fly whisk to show that it was on the king's business ?

A : No. It was just like any other trading party.

Q : If the "batahene" from Ayanfurt arrived at say Dwinase, would he be accorded special treatment by the townsfolk ?

A : He went to see the chief of the town.

Q : If a stranger died in this town what was done ?

A : He was buried. Where his town was known, mossengers would be sent to go and inform his relatives. The chief then checks his goods and gave them to the linguist to keep till his relatives turned up.

Q : What about if nobody turned up to claim them ?

A : The Denkyirahene was informed.

Q : How was a dead man buried in early times ?

A : A tree was felled and carved like present day coffin and he buried in it.

Q : Were the traders not affraid of being attacked by highwaymen

A : They were.

Q : Who became a notorious robber and murderer ?

A : Kwame Abe

Q : Who in the Denkyira state became very rich ?

A : (Ateban Kese a ote Nyameso) Ateban the Great of Nyameso.

Q : What were some of the most valuable beads in ancient times

A : Bodom, Bota, Gyanee and Bodomewuo.

Q : Which was said to reproduce ?

A : Bodom when placed in a pot and covered.

Q : Where were the beads obtained from ?

A : They were dug from the ground. Others fell from the heaven during rainstorms. They would be found at the end of rainb

PANEL

(1) Nana Kofi Gyeabour - Chief of Gyaman and custodian the Ayanfuri stool.

(2) Akua Ame - Queenmother

(3) Kwame Annokorang - Abusuapanin

(4) Kofi Sem - Kurontihene

(5) Kwabena Okyere - Elder

(6) Kofi Boadi - Elder

(7) Kofi Mensah - Elder

(8) Okyeame Asamoah - Linguist
(9) Ahenedoman - Kyidomhene
(10) Nana Peperah - Ankobeahene
(11) Kwadwo Fenben - Horn-blower
(12) Kwadwo Donkor - Drummer.

DENKYIRA

AYANFURI 20/9/69

Onyankopon Tweduampong Kwame nsa,
Asaase Yaa nsa,
Wie, Enne mpanimfoo yi aba
Rebetie mpaninsem etc.
Barima Appiah Kubi nsa ni o,
Asuo Yobunu nsa o ; Katakyie
Yerenyae wakyi di dabiara da,
Asso Akua nsa o,
Asaman nsa o,
Subin nsa o,
Tano nsa,
Menkae mo abia
Nkondwa kesse nsa,
Ayoko asaman nsa,
Denkyiraman nkwa so,
Ayanfuri man nkwa so.

Q : Abusua ben na edi adee wo ha ?

A : Ayokoo.

Q : Oyoko ni kyea obi a ogye ne so sen ?

A : Yaa Obirina.

Q : Obiri ben nti na yegye no Obirinana ?

A : Obiri Yeboah, Asantehene.

Q : Eyee den na Ayokofoo na edi adee wo ha ?

A : Ayokofoo na ede akondwa no firi Asante bae.

Q : Wobae no eyee den nti na wotoo kuro yi din Ayanfuri ?

A : Ene se yebae no yebetoo nnipa wo ha na wo maa yen baabi tena. Nso na akyire yi woha yen enti no yetui se yerekope baabi foforo atena. Nso yen mpanimfoo no se eha yi ara na wobetena. Enti na yese "afono yen" Ena emaa yefree ha Ayanfuri no.

Q : Nananom firi Asante reba no ehefa na wosoeesoee a afei wode beboo ha ?

A : Yebesuaa Adansi Abadwam. Yefi Dadicase.

Q : Denkyiraman mu pasua `en na mobo ?

A : Yewo Asante no dee na ye ne Denkyirahene mmo pasua biara. Yebae no na yede yen koo Akomantire. Seisei dee yewo Akwamu.

Q : Eyee den na yede mo koboo Akomantire ho ?

A : Enam oko. Yen nananom ne Denkyirahene koe.

Q : Ayoko abusua no akyi wadee ne deen ?

A : Yenni akyiwadee biara.

Q : Aboa ben na ebata abusua no ho ?

A : Ene osono.

Q : Eyee den na esono na mofae ?

A : Efiri tete.

Q : Ohene ben na odii mo anim de mo fii Asante bae ?

A : Esono Mpanto.

Q : Mo ne no nyinaa boo mu bae anaase odii kan na akyire yi mo a mo aka no nso tu betoo no ?

A : Edom no nyinaa boo mu bae.

Q : Eyee den na motu fii Abedwam bae ?

A : Enam oko. Yen nana Boadu na nananom koo Gyaman sa na okowui. Eno nti na yen nana Esono Mpanto no se orentena Abedwam ho bio nti yetu [illegible]

Q : Denkyirahene ben abere so na ode mo besuaa ha ?

A : Nana [illegible]. Yebetoo Gyaman foo ne Aowinfoo wo asaase yi so.

Q : Nkrofoo a mobetoo won no na ede asaane no maa mo anaase Denkyirahene ?

A : Abronfoo no. Yene won ko pamoo won.

Q : Ahemfo dodoo ben abedi akondwa wo ha efiri bere a mobae de besi nne ?

A : (1) Nana Esono.
(2) Tei Kyere
(3) Akwatia Bamfo.

(4) Okyere
(5) Sasee
(6) Ahenedoman
(7) Yaw Kafee
(8) Boadi Kwame
(9) Okyere II
(10) Yaw Badu
(11) Kwasi Peprah
(12) Anyane (yetuu no)
(13) Kwadwo Appea
(14) Amponti (yetuu no)
(15) Kwabena Kyere (yetuu no) (okasafo)
(16) Kwame Ampam
(17) Kwadwo Appiah Manu (Yekofaa no Abedwam)
(18) Kwabena Kyere (osan bae)
(19) Ahenedoman II (Otuu no ho na yesii bie).

Q : Ahemfo yi hwan na okoo Asantefoo ne Denkyirafoo sa no bi na abodin ben nso na ogyee ?

A : Nana 'Sono koo Gyaman sa. Obae no na ohene se n'akoma ye den nti oboo no "Akomanti" hene. Nakoma nti biribiara a na wason so.

Q : Na Akomanti no na eye dibea ben ?

A : Ene Mfuomhene. Nakoma no ye den nti no na ose Ayanfuri mmeta ha na biribiara a wabeka akyere no.

Q : Hwan bio na okoo ko ?

A : Yaw Kafee na one Bekwaihene Asibe koe wo Offinso.

Q : Kuro yi nko ara ntam a yeka ne sen ?

A : Yawoada.

Q : Yawoada ben na mo de yee ntam ?

A : Yen nananom kodii asika na saa Yawoada no nkoron no bubu gu kum nnipa dunum. Afei nso yekokoo Manseso Yawoada.

Q : Abentia no hyen ka asem ben ?

A : "Dawu Denkyira amansam se yegoro ni ! Abedwam Takyi, se yego ni !"

Q : Asem ben nti na motwaa saa aben yi ?

A : Eno nti ne se Denkyirahene na ohye yen anibere, Nana Tee Kyere twae.

Q : Na twenesin nso asem ben na yede ka ?

A : "Ka ampese yeeko". Oye barima nti ekaa ne nko na dabiara yereko.

Q : Eyee den na mokokoo Offinso, asem ben na ebae nti a ?

A : Na yen nyinaa te Asante nohoa a yen nyina ye Ayokofoo. Nananom tu bae ha no na Asibe de koo bekaa won na woko nee no kooe.

Q : Na Mansoso no aso e ?

A : Me ara abre so na anka yerekoko. Anka ope se ogye yen asaase a eda Besease Esaase nohoa.

Q : Denkyiraman mu ha mosom ohene bi na ono nso de akosom Denkyirahene anaase monsom obiara ?

A : Yensom obiara.

Q : Obosom ben na etaa akondwa yi akyi a mode no bu kuro yi nko ara ?

A : Yebunu.

Q : Mokofaa bosom no wo he ?

A : Bosom no wo asuo mu.

Q : Deen na moye ma no na ono nso aye biribi ama mo ?

A : Yema no dwan, nsa, nkoko ne nkosua se afe so a. Edwu Akwasidae a yeko yi mmusuo ho.

Q : Efiri tete, deen na waye ama mo a mo de kae no ?

A : Yekoo asuo so no ono na oboaa yen kaa Asantefoo gui.

Q : Na abosom ben bio na etaa akondwa no akyi ?

A : Bonsam ena kobiri.

Q : Kobiri no mokotuu no he ?

A : Ene se tete no ebi a na wasi obi so. Na se bosom foforo bi wo ho na yekobisa a ose bosom yi na asi oyaa so na mo nsoro no. Na yeasore no.

Q : Kobiri akyiwadee ne deen ?

A : Okyiri aponkye, eyuo ne akyekyedee.

Q : Se obi to eha ntam a yeye no den ?

A : Yema no twa dwan. Se wo se worenye a na yede wo ko Denkyirah ho.

Q : Afahye ben na mohye no Denkyiraman mu ha ?

A : Nana Denkyirahene hye ne fa wie a na n'koa nyinaa atumi ahye Nana biara a owo man to ne nkondwa so. Yebo apa de nadwan, nkosua ne eto ma nsamanfoo.

Q : Se yentwaa Odwira no a obi a ote akondwa so no nneema ben na ense se oye ?

A : Wonni afuo mu aduane foforo biara te se bayere, aburo ne ade,

Q : Se Denkyirahene retwa a nneema ben na esese mokoye de boa no

A : Tete ho no na Denkyirahene ne ne Gyasehene na ebo ka toto mma nyinaa. Na nana biara reko a oyi pon nan ne siredu-mmiensa (sràpa) de gu yaawa mu ma no. Enne dee ansa na yebeko no nana too ma nahemfo foo no tua too ansa na yeako.

Q : Abankyiniee akyi deen na esi so ?

A : Babadua

Q : Na akyeame poma nso e ?

A : Yewo baako "Okodee" na esi so, tete ho no.
Enne dee no ye "aserewa ne koto".

Q : Yeadi asika wo kuro mu ha pen ?

A : Yeadi bi.

Q : Se yedi asika na se aberante koro bi kodi bi a deen na esese otua ma ohene ?

A : Tete ho no dee se otu mpo akesee no a na ohene no gye bi. Nkasa no dee ono ara mma ontumi ne won nkye.

Q : Se ohohoo nso bedi asika a otua biribi ?

A : Aane. Yebu abusa.

Q : Kane no na nananom si mu ha se woreko mpoano a woye den nya dabere kwan mu ?

A : Kuro biara a adee besa no mu no na wakosre baabi ada.

Q : Adee kye a wotua biribi ?

A : Wontua hwee. Aseda keke na woda. Woresan aba na wo wo nkyene a na wakye no bi.

Q : Kane no na mpanimfoo ko sarem a na wokope deen titiriw ?

A : Na woko fa nnipa.

Q : Wokofa nnipa fi sarem ba a woye no deen ?

A : Wode no ye wo busuanii.

Q : Se wo de no ye busuani saa a otumi di adee wo efie ho ?

A : Se adehyee a ewo fie ho asa a otumi di bi.

Q : Yeadi bese dwa wo ha pen ?

A : Daabi, yenyee bi ho adwuma da.

Q : Oburoni mfaa tuo mmae no na yede deen na edi ako ?

A : Yede atuo yi ara.

Q : Na atuo no na yenya firi he ?

A : Yenya firi Kwakyeabo.

Q : Na yede deen na eye ?

A : Na yenane atwetweboo yi dadee firi mu.

Q : Denkyiraman mu ha ehefoo na egyee din a wotumi nane atwetweboo yi mu dadee no ?

A : Denkyiraman mu ha dee na yenni bi saa. Gye se Sarem nohoa.

Q : Kane tete no ehe na na edwa kesee wo wo Denkyiraman mu ha ?

A : Ene dee na edwa nni baabiara. Eha na na nkurofoo beto nkyene ne mmorosa mpo. Kane tete no nea na yeye ne se obiara wobeduru n'aboboano no na wabo pa atwa borodee agu so. Eno na worepe bi a na wato bi ako noa adi.

Q : Se ohohoo bi retwa mu Denkyiraman mu ako se ebia a mpoano a yegye no too bi anaa ?

A : Yengye no hwee.

Q : Se ohene hia nneema a oye den na onya ?

A : Ohene wo mma ne wofaase.

Q : Na Gyaasefoo no a ewo ahemfie ho no dwuma ben na na wo di ?

A : Ebi hyen mmen. Ebi bo twene. Ebi soa nkondwa ne nea ekeka ho no. Afei na yetumi soma won sarem.

Q : Kane no nso na yewo obi a yefre no batahene ?

A : Aane. Odi bata ma ohene.

Q : Se yerekoton ohene nneema a afena, anaa atuo di anim de hy se eye Ohene dea anaa se yede ke se obiara dee ?

A : Yede ko se obiara dee.

Q : Se ebia Ayanfuri batahene duru Dwinase a yehye da siesie n no baabi pa da anaase ope dabere te se okwaheabaa biara ?

A : Oko ohene ho.

Q : Se ohohoo bi bewu wo kuro mu ha a moye no deen ?

A : Yesie no. Se menim nea ofiri a mesoma kose ne nkurofoo. Ohene kan ne nneema nyinaa de hye okyeame nsa kosi se ne n rofoo beba.

Q : Na se obiara ammegye nneema no nso a moye no deen ?

A : Yema Denkyirahene aso te.

Q : Kane no a na oburoni mmae no na yesie nnipa sen ?

A : Yeye adaka. Yebu dua na yeasen no te senne nnaka yi ara.

Q : Kane no se mpanimfoo tu kwan a na wonsuro akwamukafoo ?

A : Na yesuro.

Q : Hwan na ogyee din se wudifoo paa ?

A : Kwame Abe.

Q : Denkyiraman mu ha hwan na onyaa sika tam ?

A : Anteban Kesee a ote Nyameso.

Q : Kan tete ahwene pa paa no bi din ne sen ?

A : Bodom, Bota, Gyanee, Bodommewuo.

Q : Ahwenee ben na na ewo ?

A : Bodom. Yede to kukuo mu bua so a ewo ho a na awo.

Q : Ahwenee no na wo nya wo he ?

A : Yetu no fam. Ebi nso firi soro. Nyankonton toa nea ekosi n na egu ho.

ABEDWAFOO

(1) Nana Nofi Gyeabour - Gyamanhene a ohwe Ayanfuri akom so.

(2) Akua Ame - Obaahemaa

(3) Kwame Annokorang - Abuguapanin

(4) Kofi Sem - Kurontihene

(5) Kwabena Okyere - Panin
(6) Kofi Boadi - Panin
(7) Kofi Mensa - Panin
(8) Ahenedoman - Kyidomhene
(9) Okyeame Asamoah - Okyeame
(10) Nana Peperah - Ankobeahene
(11) Kwadwo Benben - Abenhyenfoo
(12) Kwadwo Donkor - Akyerema.

DUNKWA 21/9/69

Great River Offin, yours drink,
Panin Koko, yours,
Subin yours,
These men have come today
To record our history etc.

Let the Denkyira state endure forever,
Let the town prosper.

Q : Why is the town called Dunkwa ?

A : When our ancestors crossed crossed the river from Asante, they found a big Odum tree here. They felled it and after each family had found a suitable place to erect its hut one family decided to establish itself at the "Odoum-no-nkon" (literally "where the branches fell") This "Odum-nkon" has since been corrupted to Dunkwa.

Q : Where were your people settled in Asante ?

A : Feyiase. We fled to jukwa together with the Denkyirahene.

Q : What was the ruling clan at Feyiase ?

A : The Ekoona clan.

Q : Did you have your own chief ?

A : Yes ; but he was subject to the Denkyira stool.

Q : Who led your nigration here ?

A : Nana Kwadu Akyem.

Q : Who were the chiefs who were enstooled after him ?

A : (2) Kofi Anyinam
(3) Kwabena Nmuro
(4) Kwame Adomako
(5) Kofi Adinya
(6) Kofi Asia I
(7) Kofi Asia II

(7) Kwabena Nimako

(9) Kwaku Pootowu, enstooled 1942.

Q : What is the status of the chief in the state ?

A : We serve the Denkyirahene through the Mradan stool.

Q : Do you form part of the Kuronti or Akwamu divisions ?

A : In earlier times, there was no Akwamu division in the state. Later Ayanfuri was created Akwamu. This stool form part of the "Benkum" (left) Wing.

Q : Which of your Chief went to a war ?

A : Kwadu Akim went to the Adinkera War. It was during his reign that the Asante-Denkyira War erupted and Ntim Gyakari was killed forcing us to move to these parts.

Q : What emblem is to be found atop the stool umbrella ?

A : The buffalo.

Q : What is the message of the stool drum ?

A : "Yekyiri wo, yenno wo. Kofi, yekyiri wo, yenno wo." (literally "They hate you, they do not love you, Kofi, they hate you, they do not love you.

Q : What about the stool horn ?

A : "Awisiaa ee" (literally "orphan"). This was because as we had to flee hurriedly most of our elders were left back in Asante while only the young fled here.

Q : What is the stool oath ?

A : "Dunkwahene amanehunu" (literally "suffering of the Chief of Dunkwa")

Q : What was the cause of the oath ?

A : The Chief found himself in serious straits during a war and made an oath out of it.

Q : How did Tuesday become the day of the Offin River ?

A : You see fish hooks are for catching fish. One Tuesday a [man] instead hooked a mat. On continuing he hooked a small baby, [who] died immediately on telling of his experience. Hence we [look] on the day as the river god's.

Q : What is done to worship the Offin river deity ?

A : This is a deep called "Akoobunumu" (literally "buffalo's [deep]" where buffalos would be found to have scratched the area [deep] we always pour libation and sacrifice a sheep there every [Wednesday] Day (Akwasidae).

Q : Does the river deity have a priest ?

A : No new one has been installed since the death of the last [priest] Hence at the end of the year or on "Addae" days we of the [priest] house go to perform the necessary rites.

Q : Why have you not installed a new priest ?

A : The deity itself always installs its own priest by possessing whenever it wants to have.

Q : What stool deity was used in waging wars in the old days ?

A : It was Kobiri though it has now been discarded.

Q : Tell us about your stool ?

A : In very ancient times our people were settled beyond the Offin. Later they moved to Emaase. While there a hunter called Bar accidentally came across a place nearby where he found many clay hearths which appeared aboundoned, and some palanquins which appeared to be moving. He therefore reported to our elders who believing to be near the land of spirits moved down to this place, Dunkwa.

Q : Who was the chief who first led the Ekoona clans ?

A : Gyamena Pepera while his queen was Fremaa Ampoma. They were the first ancestors of the Dunkwa Maase.

Q : Where did the old trade route to Cape Coast pass ?

A : It passed through Assin Praso and Apagyahinamu-Ayaase. Then, all travels were by foot to Jukwa and then to Cape Coast.

Q : How did one obtain overnight accommodation on the way ?

A : He put up in any household. I personally have walked to Jukwa. It took me 3 days.

Q : What was one required to do for the landlord, the next morning ?

A : He merely thanked him. On his return from the Coast he would put up with the same landlord and would the next day give him a present of some of the things, like salt he was bringing from the Coast.

Q : How did the traders travel ? Did they go in groups or as individuals ?

A : We did not go in groups but may go with a son or a sister's son or a slave.

Q : With whom did you go to the Coast ?

A : With my father.

Q : Were there some other traders with your father ?

A : There were many of us. This was to make us more able to defend ourselves when attacked by highwaymen.

Q : Did some of them carry guns as well ?

A : No one carried a gun. Only small sheated knives were hung from the shoulders.

Q : How did you secure accommodation at the Coast ?

A : After several trips one would have struck an acquaintance with a local man and would then be putting up with him. Later on when rubber was the main produce many of our people went to stay there and so our traders used to put up with them.

Q : If a member of your party died on the way what did the others do ?

A : The Chief of the town was first informed. The man was then buried and all the necessary rites performed.

Q : What happened to his goods ?

A : His goods could be given to a trusted person for safeke

Q : What happened to the goods when a stranger died whose t was unknown ?

A : If the chief was good, he would keep the goods till a r tive turned up to claim them.

Q : What did one do to the salt he brought from the Coast ?

A : He parcelled it in leaves and sold it at $2\frac{1}{2}$ pesewa a pa Others consumed theirs.

Q : Were women responsible for selling the salt and smoked f

A : It was all done by the men.

Q : Were there markets in towns like nowadays ?

A : No. Goods had to be hawked in outlying villages. Plantai however was put on platforms in front of the various hou for sale.

Q : What commodity was bought from the North ?

A : Slaves.

Q : Where were the slaves to be found ?

A : They were usually tricked.

Q : What other goods could be bought from there ?

A : Blankets and matchet.

Q : What were the names of some of these blankets ?

A : Bomo and Nsaa. Chiefs and their elders slept on them.

Q : Did we have our own locally made cloth ?

A : We made cloth out of the bark of a certain tree called "kyenkyen". This was usually dyed red and black.

Q : How did the chief get people to trade for him ?

A : That is the reason why we bought slaves. They traded for us.

Q : Was there no officials at court whose duty it was to trade for the chief ?

A : The more powerful chiefs had such officials known as the Gyaase.

Q : What were the names of the more valuable beads ?

A : Bodom and Bodombewuo which were "mother" and "daughter" as the Bodom when kept in a pot reproduced the Bodombewuo". Gyanie was introduced by the Portuguese.

Q : Where were the beads obtained from ?

A : Some were bought in the North ; others were also to be found at the end of rainbows.

Q : Could an ordinary man adorn himself with beads ?

A : He could only in exceptional circumstances.

Q : What was a young man required to do before his father sought a girl's hand in marriage for him ?

A : He declared his capital to his father who then supplemented it and after providing him with a gun arranged all the necessary formalities of the marriage and then set him up on his own.

Q : Where were guns obtained from ?

A : It was later that they were brought to Cape Coast by the white men. IN much ancient times, they were made locally with iron extracted from "atwetweboo". Sometime ago guns were brought to Mmrayem from where they were retailed to people.

Q : Did people go to buy guns to sell them to others ?

A : No. Each bought his from the Coast. One could not even send someone to go and buy him a gun from Cape Coast. He had to go himself.

Q : How much did the most valuable gun cost then ?

A : Guns were priced between N¢1.30 and "asia" N¢2.60. Hence the proverb "se etuo di asia na wanto no asia a wobo ho ka asia "literally" if a gun is worth N¢2.60 and you buy it less that price you are likely to spend N¢2.60 to put it in good shape.

Q : At the outbreak of war what did the people do ?

A : All the various wings, the Left, Right, Adonten, were supp with guns by the Denkyirahene.

Q : How did he obtain money to buy these things ?

A : Gold was dug in the land.

Q : Were the diggers required to give a fraction of the gold th dug to the Chiefs ?

A : On my land, it would be divided into three with one for me, The one part is further divided into three and one sent to Denkyirahene. This was done with all the produce of the la

Q : How was it possible to determine whether the gold declared the actual amount dug ?

A : There were Supervisors who went round checking the various tities dug by each prospector. Then also before any one set to dig, he was made to swear an oath to declare all his fi

Q : What was done to the gold dug by a stranger from another pl

A : He had to see the Chief first with drink. In ancient times because of wars, it was not common for people to travel fro their state to dig for gold on another state.

Q : How was gun powder obtained for wars ?

A : The King supplied the gun powder. The bullets however were shaped and burnished locally.

Q : How were wars fought in pre-European times ?

A : There were no guns at that time so clubs and matchets were

Q : Were these wars fought by the two Kings concerned or did it involve all ?

A : It involved all the people.

Q : What was the state sword used for ?

A : It was and still used to swear allegiance on enstoolment.

Q : Was it not possible for the Dunkwahere say to go to war without involving the Denkyirahene ?

A : He would then try to mediate.

Q : Did a chief who wanted to fight another inform his enemy of his intention ?

A : Yes. He first goes to clear a place where he intends to pitch battle and if the other chief replies by doing the same then the issue is joined.

Q : Were there any reconaissance groups ?

A : Oh yes.

Q : What were their duties ?

A : They went around listening and assessing enemy strength and dispositions. When two such parties met, they did not fight but tried to obtain information from each other through trickering.

Q : Did your people fight against Ayanfuri ?

A : Yes. We fought a minor street battle with sticks over a boundary. The case was taken to the Elmina High Court in 1916. We won.

Q : Which town in the State became famous for the manufacture of handicraft like earthenwars pots ?

A : Achiase where the women made pots while the men carved stools.

Q : Who became famous for his riches ?

A : Kwame Anteban.

Q : What festivals are celebrated here ?

A : Festivals were celebrated in ancient times.

Q : When were these celebrations began ?

A : On the first Monday after the Akwasidae. On the Friday, we would go to perform rites for the Offin river by sprinkling mashed yam, and sacrificing a sheep and distributing the mutton to all the people.

Q : Were there any stools under yours in ancient times ?

A : With Mradan, we were the only stools from Maase but due to constant fights, the Denkyirahene appointed the Mfuomhene to look after this stool, Ayanfuri, Kutiriso, Dominase, Gyaman, Mradan and Abesoa.

Q : Was cotton spinning a major occupation in ancient times ?

A : No. Gold digging was the most important means of livelihood.

Q : Did the gold smiths of old only work for chiefs or for the ordinary people also ?

A : They worked for the Chiefs only because an ordinary man could never own gold nuggets. He did not even have a cloth to wear much more a ring.

Q : Could an ordinary man wear the same cloth as a chief's to a durbar ?

A : No, never.

Q : How was it possible to know that the Chief would be wearing the same cloth as one's and therefore change it ?

A : Immediately on realising that the cloths were alike, the one to rush home to change it. Even now when I find the Denkyirahene wearing the same cloth as mine, I come back to change it.

Q : Were the weavers state wavers who made cloth only for chiefs ?

A : Those elders who were rich enough to, could also have some made for them.

Q : What was done to make a man who had become rich more attached to the stool and thus prevent him from being haughty and proud ?

A : In those days no one would display any pride because of his wealth. If he fell foul of the chief it would easily affect his whole family thus men were careful of their behaviour.

Q : If a man became very rich and was humble enough, could he be a sub chief .

A : Yes.

Q : If a stranger acquired riches and died without telling where he come from what happened to his properties ?

A : They became stool properties.

Q : If later on a relative of his turned up, would the goods be given to him ?

A : Yes.

Q : What rites had to be performed in this case ?

A : He had to pay all the debt incurred from looking after the goods before expressing his thanks.

Q : Who owned the prisoners taken during wars ?

A : The Denkyirahene. If the one who captured the prisoners was fortunate he would be given some of them.

Q : Were there any highwaymen along the trade route ?

A : There was Kwame Abe.

Q : Were barriers sometimes erected on the trade routes ?

A : Yes. Each trader who got there had to answer questions like his place of origin, his destination, the contents of his parcel etc. before being allowed to continue.

Q : Who was responsible for keeping the trade routes through ?

A : The Chief made sure that the part through his stool lands was always cleared by the townsfolk. Any trader who arrived at such a time would put down his load and help with the clearing.

Q : If the one refused to help in clearing, what was done ?

A : He was beaten up and his goods struggled for.

PANEL

1.	Nana Kwaku Pootwu II	- Chief of Dunkwa (Main Speaker at view).
2.	Attah Kwasi	- Ex - Abusuapanin
3.	Kwasi Wusu	- Elder
4.	Kwabena Anto	- Asafoatse
5.	J. Ocran	- Stool clerk
6.	Kwadwo Nsonwaa	- Elder.

DENKYIRA

D U N K W A 21/9/69.

Asuo Offin nsa o,
Panin Koko nsa
Subin nsa,
Enne mpanimfoo yi aba,
Rebetie mpaninsem etc.
Denkyiraman nkwa so.
Kuro yi nkwa so.

Q : Aden nti na yefre kuro yi Dunkwa ?

A : Tete no na yen mpanimfoo wo Asante na yetwa asuo baa ha no na Odum Kakraka bi si ha. Odum no na yebuu no na ebaa se obiara pee baabi tenae no na afei asaase no asa na obarima baako se ono dee orentena "Odum no nkon" ha ara. "Odum-nkon" na aye Dunkwa no.

Q : Asantefa he na na mowo ansa na moreba ?

A : Yefiri Feyiase. Yene Denkyirahene na etwaa asuo koo Dwokwaa.

Q : Mowo Feyiase no abusua ben na na edi adee ?

A : Ekoona.

Q : Bere a na mo wo Feyiase no na mo wo mo hene ?

A : Na yewo bi ansa na yede akosom Denkyirahene.

Q : Hwan na ode mo besuaa ha ?

A : Yefre no Kwadu Akyem.

Q : Efiri Kwadu Akyem abre so besi nne ahemfo ben na abedi adee wo ha ?

A : (2) Kofi Anyinam
(3) Kwabena Nnuro
(4) Kwame Adomako
(5) Kofi Adinya
(6) Kofi Asiah I

(7) Kofi Asiah II

(8) Kwabena Nimako

(9) Kwaku Pootowu, Enstooled 1942.

Q : Se Denkyiraman hyia a eha dibere ne sen ?

A : Yesom Mradan na yede akosom ahemfie.

Q : Na Asante sei yewo Kurontire ne Akwamu ne nea ekeka ho no eha mo wo he ?

A : Denkyira ha kane no na yenni Akwamu. Nansa yi ara na yeboo Ayanfuri Akwamu. Eha kuro yi wo Benkum afa.

Q : Ahemfo a moabobo won din yi mu hwan na ako esa bi pen ?

A : Kwadu Akyem koo Adinkera Sa. Ono na okogyee Sikadwa no.

Q : Nabere so na Ntim Gyakari ne Asante koe no. Ena otu bae. Nana Abankyinie akyi deen na esi so ?

A : Ekoo.

Q : Nana twenesin bo ka asem ben ?

A : "Yekyiri wo yenno wo. Kofi yekyiri wo yenno wo".

Q : Nana abentia nso hyen sen ?

A : Awisiaa, awisiaa ee" Yebae no na mponinfoo no aka Asante. Na yensoaka nkwadaa. Na yese yeaye awisiaa".

Q : Dunkwa akondwa ntam ne sen ?

A : Yeka "Dunkwahene amanehunu"

Q : Eyee den na mokaa saa ntam yi ?

A : Eko no a yetu baae no mu na te se nsem too yen nana na ose "meka mamanehunu".

Q : Na eyee den na Eberada yee Offin da ?

A : Drawa wo ho yi yeto a yede yi nam. Obi kotoo bi Benada bi na wayi kete. Wanyae na ogu so to na afei oyii akodaa ketewaa bi. Obaa fie beboo amanee na owui.

Q : Na asuo Offin no dee na mo ye de som no ?

A : Yewo baabi yefre ho Akoobununu. Afe so a na ekoo atweretwere ho nyinaa. Addae so a na yede nsa, to ne kosua ako som no wo ho.

Q : Owo komfoo ?

A : Owui no yensii bi bio. Eduru afe anaa adae a na yen ara akotwa odwan.

Q : Aden nti na mo nsii komfoo bio ?

A : Eno dee asuo no ara na osi nnipa so.

Q : Tete no bosom kesee ben na na otaa akondwa yi akyi a mo di ako ?

A : Yefre no Kobiri, nso yensore no bio.

Q : Nana monka mo akondwa no ho mpaninsem ma yen ?

A : Kane no na yete asuogya. Ena yetu betenaa Emaase. Ansa na yerekotena ho no obofoo bi yefre no Bari, okohunuu se baabi aye petee a mmukyia sisi ho pii na apakan retwa mu, twa mu. Ena oba bekaa nea wakohunu no kyeree mpanimfoo. Enti no eboo yen hu na yetu betenaa Dunkwa ha.

Q : Ekoonafoo nana a odii kan bae yefre no sen ?

A : Yefre no Gyamera Pepra. Obaa no nso yefre no Fremaa Ampoma. Won ne Dunkwa Maase atetefoo.

Q : Kan tete kwan a na yenam so ko mpoano no enam he ?

A : Na yenam Assin Praso, ne Apagyahinamu ; Ayaase. Kane no na yenam fam saa ara na ekosi Dwokwaa na yede mpoano.

Q : Se wosi mu ha koduru baabi na adee sa wo a wo beye den anya baabi ada ?

A : Wokosoe obiara fie ; ontumi mpam wo. Me ara mpo manante fam akoduru Dwokwa pen. Me de nansa.

Q : Se adeekye na woreko a deen na woye ma ofie wura ?

A : Aseda keke na meda no. Se meresan na adee sa a na masan ada ho. Adee kye a se nkyene na eso me a na masa bi ama no.

Q : Bere a wo retu kwan no wo ne hwan na ekoe ?

A : Na me di me papa akyi.

Q : Na abatafoo nobi ka wo papa ho anaa mo nko ara na mo koe ?

A : Na yedooso. Esiane se tete no na awudifoo wo kwan mu.

Q : Na ebinom kita atuo ka mo ho ?

A : Obiara nkita atuo. Nowo boha ketewa bi a na ehye wo ho.

Q : Se mokoduru mpoano ho a moye den nya dabere ?

A : Woko toatoa so a na wanya adamfo na wokosoee no. Afei yeboo po wee no na ebi nom kotena ho na yekosoee won.

Q : Se mokoduru kuro bi so na mo mu baako wu a mo ye den ?

A : Yekoka kyere kuro no mu hene no. Na yesie no, ye amanee a efata no.

Q : Na ne nneema no e ?

A : Ne nneema kakra no wotumi de ma odofoo bi sie bebo amanee.

Q : Na se ohohoo bi nso be wu a ?

A : Se odikro no ye nnipa pa a ode ne nneema no sie na se nabusu ba a ode ama won. Se obi nso amma a na aye akondwa dea.

Q : Na mokofa nkyene no ba a moye no deen ?

A : Yebe bobo no nsempowa ton. Ebi nso a na me ara me di no nkakrankakra.

Q : Na nkyene ne emmane no na emaa na eton ?

A : Ne nyinaa mmarima na ekofa beton.

Q : Kane no na mo nni dwa wo nkuro mu ?

A : Daabi na yesoa nneema no de ko akuro so kokyima. Borodee nso dee yede gu apa so wo aboboano.

Q : Nananom ko Sarem a na nneema ben na wokoto ?

A : Na wokoto nnonko.

Q : Nonko na na wonya won he na eto ?

A : Wo kodaadaa won na ede won ba.

Q : Nneema ben bio na na yenya wo ho ?

A : Esarem nnasoo na afei asekan.

Q : Nnasoo no na ebi de sen ?

A : Bomo, nsaa, eno na Ahenfo ne mpanimfoo da so.

Q : Na yen ara nso ntoma ben na na yefura ?

A : Kyenkyen na na yeboro fura. Eye dua. Yeboro a na yeahye no aduru. Kokoo ne tuntum.

Q : Ohene ye den na onya nnipa ton ne nneema ma no ?

A : Eno nti na na yeto nnonkofoo no. Won na edi dwa ma yen.

Q : Na fekuo bi nni ahemfie a wodi dwa ma ohene ?

A : Ahemfo akesee no dee na won nyinaa wo bi. Na yefre won Gyaasefoo.

Q : Ahwene pa paa no na yefre no sen ?

A : Bodom ne Bodombewuo. Bodom no na ewo ba Bodombewuo. Wo de to kukuo mu a afe bedu na wawo. Gyanee dee Portokyii foo na ede bae.

Q : Ahwenee no na yenya firi he ?

A : Yekoto no Sarem. Ebi nso a nyankonton to a nea ebesi no na abubu agu ho.

Q : Abrantekwaa bi tumi de nhwenee siesie ne ho ?

A : Ontumi gye se asem bi asi.

Q : Kane no se aberantee so awaree a edeen na ese se oye ma ne papa ansa na wagye awaree ama no ?

A : Se ohwe na waso aware a oka kyere ne papa a na wabisa ntampo (dwetire). Se emu ye duru a na ode bi aka ho akogye awaree ama wo. Oto tuo ye ho nneema nyinaa de wo bra hye wo nsa.

Q : Kane no na yeto tuo wo he ?

A : Akyire yi no na Aburofoo de ba Odwaa. Tete no dee na yebo bi. Yede atwetweboo gu dadee de ye tuo. Kane no na yede atuo fi Odwaa begu Mmrayen na yeko toto.

Q : Tete no na obi tumi ko nsunoa koto atuo nko ara begu ne dan mu ton ma nkurofoo ?

A : Daabi. Gye se obiara koto ne dee. Wontumi mpo nsoma obi nkoto bi mmre wo. Gye se wo ara wo ko.

Q : Etu pa no na yeto no sen ?

A : Yeto bi siredummiensa. Ebi nso sireaduasa anaa asia. Nti na mpanimfoo se "se etuo di asia na wanto no asia a wobo ho ka asia".

Q : Kane no se eko duru so a moye den ?

A : Eno dee Denkyirahene na oma Benkum, Nifa, Adonten ne nea ekeka ho no nyinaa atuo.

Q : Na oye den nya sika to ho na asem ba a yede akoto atuo ne nneema?

A : Na yedi asika.

Q : Se aberantee kodi asika wo kuro mu a ode sika no bre Ohene

A : Me bu mu mmiensa. Me dee baako. Denkyirahene nso me wo asa a biribiara a ebefiri mu no me no baako, na me dee mmiem.

Q : Na moye den hunu se sika a obi anya no ye ne nyinaa a wanf bi ansie ?

A : Kane no na yewo nnipa a wokyin won so hwe nea wanya no. Ka no nso ansa na wobeko di no yema wo ka abosom se nea wobe nyinaa wo de beba.

Q : Na ohohoo nso bedi asika wo wasaase nso a mo ye no den ?

A : Ohohoo dee esese obehunu ohene na otu nsa. Tete nso mpo obi ntumi mma koraa me di bi saa.

Q : Na se obiara de tuo ba a woye den nya atuduro ?

A : Ohene na eto atuduro no de ma won. Akoraboo no yebore.

Q : Oburoni mfa atuo mmae no na yedi ako sen ?

A : Na atuo nni ho. Yede maa ne asekan.

Q : Saa mmere no na amanfoo nyinaa ko bi anaa se eye abrempon n abrempon ntokwa ?

A : Kane no na amanfoo no nyinaa ko.

Q : Na afenaa no na mode ye den ?

A : Yede suae. Yede wo di adee nso a wode suae.

Q : Na entumi mma se ebia Dunkwafoo ne Ohene bi koko a emfa Den rahene ho hwee ?

A : Eba saa a ono dee opata.

Q : Na se ohene bi pe se one Ohenefoforo ko a odi kan kobo no amannee ?

A : Nea oye ne se odi kan kotwa mpasua ansa koraa na ohene baak ate. Efise ono di kantwa mpasua a wobeko a na oretwen wo. ahoboa awie.

Q : Na na wo wo akwansrafoo ?

A : Aane.

Q : Na won ádwuma ne se wokobo ammanee se more beko ansa ?

A : Won na wonenam tie tie na wosa ba beka amanee se woakohyia atamfo no bi. Se wohyia saa a wonko.

Q : Na mone Ayanfuri foo kooe ?

A : Aane. Yeboo maa wo ehyee ho. Ekoo High Court wo Edina na yedii bem. 1916.

Q : Denkyiraman mu ha kuro ben na egyee din wo nsanodwuma te se ayowa ye ho ?

A : Achiase na na eho mmaa no ye nwowa na mmarima no nso sen nkondwa.

Q : Hwan na "okum sono maa mansam diie" wo Denkyiraman mu ha ?

A : Kwame Anteban.

Q : Afahye ben na yehye no kuro mu ha ?

A : Tete no na yehye fa.

Q : Na mohye asee da ben ?

A : Akwasidae Dwoada. Efiada na yeko asuo mu. Yewie a yefufu to pete pete, kum dwan kyekye ma nkurofoo nyinaa. Fiada no na yeako nsuo mu akoma Offin dwan.

Q : Tete no na mowo nnipa hye mo ase ?

A : Kane no dee yenam nnipa mmienu pe na ebetenaa ha na enam ntokwa nti na Nana maa Mfuamhene behwee Ayanfuri, Kutiriso, Dominase, Dunkwa, Gyaman, Mradan ne Abesoa nyinaa so.

Q : Kane no na yeto asaawa wo ha ?

A : Daabi gye sika nko ara na na yedi.

Q : Tete adwinfoo no ma wodi adwin ma ahemfo nko ara anaa na aberante koro biara tumi ye bi ?

A : Ohene no nkutoo efi se wo aberante koro, wo renya sika akoo no bi saa. Ntoma mpo wo nya bi nfura na wo ye den nya pokoa hye.

Q : Tete no se mo bo dwa a, aberantekoro tumi fura Ohene ntoma bi ?

A : Daabi koraa.

Q : Na wobeye den ahu se Ohene fura wo ntoma bi nti no wasesa

A : Wani bo so se ofura bi pe na wasan abesesa no. Seisei mpo

meko Nana ho ma mefura ne ntoma bi a mesan ba abesesa no.

Q : Tete ntomanwenefoo no na wowo ho ma ahemfo nkutoo anaa ?

A : Afei opanin a wani afiri na biribi wo wo nsam no tumi.

Q : Se tete no obi nya sika a woye den twe no ba akondwa ho se

nani ntra ne ntron ?

A : Tete no wonii wowo sika a wontumi nye ani ammon biara. Na

wo oman mu. Woye bone a ebeka wesefoo nyinaa.

Q : Se obi nya ne ho saa na nani antra ne nton a yetumi bo no

safohene ?

A : Se yehwe wo suban na eye a yetumi bo wo saa.

Q : Se ohohoo bi beye adwuma nya sika na wankyere ne nkyi na o

n'agyapadee no yeye no deen ?

A : Eko akondwa ho.

Q : Na se ne busuani bi ba akyire a yede ma no ?

A : Aane.

Q : Se oba saa a ammanee ben na esese oye ansa ?

A : Ebia obisa ma yebu eho ka ma no tua. Ansa na wadaase agye a

Q : Se moko ko na mofa nnomum a ewo hwan ?

A : Eye Denkyirahene dea efise ono na eko n wo no. Woti ye na

orekye wo bi.

Q : Kane no obi betenaa kwan mu a na obo apoo ?

A : Aane. Kwame Abe.

Q : Kane no na yesi ban wo tempon mu ?

A : Aane. Obiara a obeduru ho no yebisa no nea ofiri ansa na

yeagyae no ama no ako.

Q : Hwan na na ohwe ma yebo tempon a yenam so di dwa no ?

A : Ohene a owo kuro mu no na oma nasafofoo bo kosi ahyiae so.

Ohohoo bi beduru ho a na ode ne nneema ato ho abo bi.

Q : Na obi duru ho saa na otwan a moye no den ?

A : Yebo no gye ne nneema no nanso obebo.

ABEDWAFOO

1.	Nana Kwaku Pootwu II	- Dunkwahene
2.	Attah Kwasi	- Ex-Abusuapanin
3.	Kwasi Wusu	- Opanin
4.	Kwabena Anto	- Asafoatse
5.	J. Ocran	- Stool Clerk
6.	Kwadwo Nsonwaa	- Opanin.

DENKYIRA

ESAASE

Libation : Lord God Almighty, drink,
Mother Earth, yours
Keeper of the roads, yours,
Almighty Bonsam, yours
Nana Agya Ananse (Okoboaman) Destroyer
of Sates, yours
Kwaakwaa
Amoa Siri, yours,
Bopem Sadee, yours,
Nana Adde Kwame (Odwadom) Flayer of
enemies troops
Nana Oteng Amantwiedu, yours,
Nana Yeboah Suana, yours,
Tenkorang Nkwangya, yours
This is how things have always been done.
It was the King of Denkyira who sired you,
And made you his Gyaase division,
To Prepare his meals for him,
When you acquired the properties,
It became necessary to elevate you to the
Status of Twafohene,
Because 'Koreba ntwa pa ;
It has now become necessary to record the
Histories of all the tribes,
Thus these men have come today
To record our history,
Let the Esaase state prosper,
Give all who are gathered here a
Fruitful lives.

Q : First of all we want to know the traditions of the Odomagyaa and Odomankoma Asasaa drums ?

A : Nana Owusu Bori I, King of Denkyira had three sons including Agya Ananse who prepared his meals. Once when these sons went to hunt for game, one of them Amoah Siri heard drum beats. Thinking there was a settlement nearby he set off in that direction but to his amazement, though he would hear the drum beat becoming louder he could find no such settlement. He returned to inform his two other brothers and they decided with a group of warriors to go and fire into where the drumbeats were coming from so that when the people run they could determine what type of men they were. They got there but anytime they fired their guns the unseen people would sing a song and some of their warriors would fall down dead. After a time only the three brothers were left so they returned home. The next two days found an epidermic in the town which was steadily killing off the inhabitants of the town, Amoaman, which formarly had as many as seventy seven streets. The third brother, Kwame Adu was a palm wine tapper. He fell and tapped a tall palm tree but whenever he went there for the wine, the pot was empty. So he hid around and accosted him who told him that were he not a good palm wine tapper, he would have brought some misfortune on him but as it was he should go and fetch the wine for both of them to drink. As soon as Nana Adu put the pot to his lips he became dizzy and for nine whole days he was lost in the bush. When he finally came home, he came across a woman potter firing his pots, he straightaway jumped into her fire and amid a ritual dance he kept shouting "Hey, I am the great Bonsam god living on this hill. Any body who trifles with me would have his warriors killed off". He was taken to see a fetish priestess Komfo Abenaa who told our ancestors that those people they were fighting with were not human beings but spirits and that they should go and sprinkle gold dust at the site to drive them off and be able to acquire their properites. By this time, the Amoamam township had been totally deserted. After sprinkling the gold dust as directed, they acquired those properties consisting of

the Odomagyae and Odomankoma Asasaa drums. The Denkyirahene ... ted them to the leadership of the Twafo, to lead his forces ... battle. In ancient times whenever the drums were beaten thro... the streets of any town it was death to all the inhabitants ... the skins became old we merely left it at the cemetery durin... rainstorms and by morning some unknown spirits would have re... ced the skins with brand new ones.

These days however, most of the taboos of the drum spirits h... been totally disregarded, for instance whistling was not all... as it was the means of summoning them. Menstruated women were... so prohibited for seven days from entering the town. This di... gard for the taboos had made the drums spirits lose some of ... power but it is still possible to make a barre woman fertile ... merely by leaving egg for 3 days on the drum and then cookin... for her to eat.

Q : What rites were performed for the drums at the end of the ye...

A : When anyone who was not in the Twafo group wanted the drums ... ten at his funeral, he was charged "asia" (N¢2.60) together ... a fowl and a dog while he was alive. Any time there was to be ... death in the town or some serious calamity, the drums would ... heard beating on their own without anybody at night.

Q : Are there any short horns ?

A : We have got them but they are not blown when the drums are be... beaten.

Q : How long, in your own estimation, has it been since these dr... were acquired ?

A : Between four and five hundred years during the reign of Owusu ... Bore I as the King of Denkyira.

Q : What are the names of all the Chiefs who have been on this st... from time immemorial ?

A : (1) Nana Gyan Ananse "Okoboaman" (destroyer of enemy states) ... Because of his warlike nature he defeated the Akwapims and se...

his sister's son, Kwaakwaa Siampon as consul. His stool is still to be found at Aburi.

His other nephew Amoa Siri fought with him against the Afutuakwas whom they defeated. Amoa Siri was made a consul there with his station at Assin Asaman,

(2) Bopem Sadee

(3) Adde Kwame "Odwadom" (Flayer of enemies troops)

(4) Oten Amantiedu

(5) Yeboa "Asu-ama" (He was the kindest of all the chiefs, hence his appelation "Asu-ama" (literally "cried-for others")

(6) Tenkoran Nkwangya

(7) Bopem II (destooled and remain speaker at interview)

(8) Tenkoran II (Present Chief).

Q : What is the stool deity and war god ?

A : It is all powerful Bonsam whose shrine is at Fawomanyo. At the end of the year we sings of exhortation at the Divination ceremony until he descends on the priest.

Agya Ananse left the deity when he died during one of his campaigns in Wassaw state. He was buried at Aborodeewuram.

Q : What celebrations are held for it at the end of every year ?

A : The Bonsam deity although it is at Fawomanyo, is guarded by our people on behalf of the Denkyirahene. We have to be informed whenever there is to be a function like Odwira or the enstoolment of a new King in the state. We take along a sheep and a dog to perform the necessary rites.

The name Fawomanyo arose out of this incident. When the Denkyirahene was forced to flee with his people to Jukwa, the god made the prophesy that they should not build permanent swish houses for it would by all means bring the Denkyira people back to their lands. Unfortunately the fetish priest died some few months later.

Q : What is the ruling clan here ?

A : The Asakyiri clan although a member of the Aduana clan can also be enstooled.

Q : What are the origins of the Asakyire clan ?

A : After God had created people, they were all wandering aimle on the grasslands searching for habitable places to settle, re was no fire and water was very scarce. Flesh was eaten r It was during our wanderings that the dog which was going w the people was found missing. When it came back, its paws w coated with mud so the people realised that there was water by. By following the dog's steps, they came up to a big riv which a very old woman was roasting meat. She gave them som ter and some fire. After some time when they wanted to marr was found necessary to divide the people into groups in ord make it possible to marry. For marriage in the same group o clan was not allowed. The group which the dog attached itse was called "Atweafoo" (literally "dog people"). This was th gin of the Aduana clan and due to the fact that their dog ha "abre yen adee" (literally "brought us something valuable") were also called Abrade. All the people were however of the ancestory "Asakyire".

Q : What is the symbol of the Asakyire clan ?

A : "Kokosakyi" (vulture).

What was the major occupation of the people in ancient time Gold digging.

Q : Before a man could dig up gold, did he first have to pay som thing to the chief ?

A : What I know is that in those days when the time for celebra the Odwira festival was near, all the townsfolk made contri tions to defray the cost. There was no fixed sum which one h to pay to be able to dig up gold.

Q : Could a stranger come to look for gold from your stool land

A : If the one was from another town in the Denkyira state he co

Q : What about someone from say the Adansi state ?

A : The constant warfare of these days made it very hazardous to the one's safety.

Q : Was gold digging done in groups or on individual basis ?

A : It was by individuals. Men went together with their wives. The women washed the soil while the men dug it up.

Q : How did people trade in those days ?

A : They went to buy salt and tobacco from Cape Coast to sell.

Q : Did the old trade route pass through here ?

A : Yes. This was the same route which went to Gyaman.

Q : Where did the traders stop for rest on their way to Gyaman ?

A : From here the first stop could be at Ayanfuri. From there the one got to Abora and then to Kumasi and through there to Gyaman.

Q : If a trader arrived here in the night, how did he obtain a place to sleep ?

A : It was normal for them to establish friendly relations at those towns they usually rested in. It was also possible that the one would have been recommended to put up in a particular house by a friend who had been where before.

Q : Did he pay anything for the accommodation on the next day ?

A : No. It was on his return from say Cape Coast that he gave a small part of his salt or tobacco to his host. You thereby establish friendly relations with him and stay there on all occasions.

Q : What was done when a stranger died while putting up overnight at say this township ?

A : When he had not already made known where he came from he was buried and his goods kept till his relatives turned up to claim them.

Q : What happened when his town was known ?

A : Messengers were despatched to go and inform his family who sent a delegation to supervise the burial, and our people being the keepers were made to pay sixtly "impredwan" (N¢9.60). This embittered the god so much that he said that "mo mfa mo man nyo" (literally

"do whatever you like with your state") which gave rise to the name Fawomanyo. The place was originally called Dwinase.

Q : What rites are performed for the deity at the end of each year ?

A : Sheep etc are bought and after all the priests in the state have met, we proceed to perform the necessary rites.

Q : Is it an executioner-deity ?

A : No. It was a war god in the olden days.

Q : What is the stool oath ?

A : Meka "Barima Ti" (literally "I invoke the chief's head") It originated from a street fight we had with Obuase. Our chief was hurt on the head.

Q : What fine is imposed on anyone found guilty of using the oath ?

A : The fine varied according to the gravity of the case. In some cases, the defaulters were caned.

Q : Why was the town called Esaase ?

A : Our earliest township was Amoaman. When the town was deserted, our ancestors settled at Jukwa in the Wassaw state. The Jukwa was derived from the expression "Eha dwo kwa" (literally "this place offers only temporary peace"). The king stationed warriors under his sons at various strategic places and when our people were stationed here, they found a big "Esa" tree and settled under it hence "Esaase" (literally "Esa-under").

Q : Where did the ancestors originally migrated from ?

A : They came from a place on the road to Atobiase, they settled first at Old Esaase. Our earliest township was Amoaman which had seven streets and has been settled from time immemorial. There are still people settled there.

Q : How was a king able to supply his people with weapons at the outbreak of war ?

A : At the oubreak of war, the warriors from say this town would go to the Adontenhene who would supply us with ammunition supplied by the Omanhene.

Q : How were the guns obtained ?

A : Each one had his own gun.

Q : Which town in the state had a famous market in the olden days ?

A : There were no markets in this state. It was only at Cape Coast that there was a market.

Q : How then did one needed something get some to buy ?

A : They usually came here to buy the salt, tobacco etc. they needed from the traders passing through.

Q : What benefit was derived from the traders passing and re-passing though here by the townsfolk ?

A : The women cooked and sold foodstuffs to the traders. They also bought uncooked foodstuffs. Friendships could be established through which the trader might make one a present of some salt a smoked fish.

Q : Were there any robbers or murderers on the trade routes ?

A : In very ancient times, there were no such people. It was only later that Kwame Abe took to murdering and robbing people. It was said that he went to Cape Coast with his brother Kofi Duku. When they got to Denyaase, his brother got himself into trouble so he sold his rubber and paid for the release of his broter. Kofi Duku then brought an accordion which he played to the accompaniment of his own composition "Kwasea ape sika a ama nyansafoo agye adi" (literally "the fool has earned money for the wise man to spend"). This so embittered Kwame Abe that he killed his brother and then took to the bush.

Q : Were there organised trading parties or did the traders travel on their own ?

A : They went each his own good time. However if one was fortunate to come across another going in the same direction they teamed up. In those days there was nothing to fear.

Q : Was any tool paid for passing through stool lands ?

A : No. It was only at the river crossings that one paid a tool of 2½ or 5 pesewas.

Q : How did a trader obtain accommodation at say Cape Coast or the northern markets ?

A : He put pu with his friends.

Q : Did the Denkyirahene appoint one of his sub-chiefs to go and stay at say Cape Coast or the North to look after the interests of all the traders from his state ?

A : No. However, there some local citizens settled permanently in these markets and then usually looked after their brothers in the inland states.

Q : Where were slaves obtained from to be sold ?

A : One coul sell those prisoners of war he took when he found himself in need of cash.

Q : What again was done to the war captives ?

A : They were added to one's family.

Q : Whioh of your chiefs went to war besides Gyan Amanse ?

A : He was always accompanied on this campaings by his broters, left Amoa Siri at Asaman to look after the Afutuakwas, while appointed Kwaakwaa Sampon to rule over the lands of Ansa Sa whom he drove to Nyanawase. His stool is still at Aburi. He also stationed some of his people at Sefwi, Tanoso etc.

Q : Do you stiil have some of very old musical groupes for entertainment here ?

A : We used to play 'EMPE' but it is now disbanded. We have Asa

Q : Why was it necessary in the olden days to farm for one's in-laws ?

A : Farming was the major occupation of our ancestors. Thus when the in-laws were old it was deemed a sign of respect for one to farm for them. However, it was purely woluntary.

Q : During the ancient Odwira celebrations, what was the Chief of this town required to provide ?

A : In those days all the sub-chiefs together with the Denkyirahene travelled to Jakwa. After the celebrations the Denkyirahene gave each of his sub-chiefs some money with which to "feed" their individual black stools. The money was used to buy sh

and drink for "feeding" the stools. If the chief hadn't performed the Odwira no stool occupant could give anything to the ancestors.

Q : How did the King obtain money for his treasury in order to be able to do all these things ?

A : All the gold dug had to be given to the King. A sub-chief was not permitted to wear even the smallest golden ring. All the sub-chiefs could only use silver linguist staff. It was only the Denkyirahene who could own a golden staff. A sub-chief had to bare his chest when he spoke to the King.

Q : Could the Denkyirahene send for a sub-chief to provide him with say a golden ring ?

A : He could not. However, he could send messengers to collect his part of all the fines collected from court cases.

How is the stool horn blown ?
"Gyan Ananse, oko bo aman, aman bedi madansee" (literally "Gyan Ananse destroyer of nations, nations will bear me witness"). This is blown in memory of Gyan Ananse.

Q : Why was it not customary for the grandfathers to impart the histories and traditions of the land to their grandsons ?

A : What I was told was that if one told it to a child who was free with his tongue, it could easily result in the destruction of one's whole family and the one would most likely be executed. Thus only those children likely to keep the secrets were usually told them. In those days when one liked a particular child more than the others he would tell him to keep in mind a particular incident and also keep on hand a piece of the skin of the sheep sacrificed for the case. The boy would thus have several such skins and at his death, the chief would wish that those of the aspiring candidates who could tell the storries of the pieces of sheep skin be enstooled after him. Normally the uninitiated would regard the skins merely as pieces of sheep skin while the

initiated child would be able to tell of the incidents which gave rise to the various skins. This gave rise to the expression "akwadaa yi nim nhoma" (literally "the boy knows skins") commonly used in these times to describe brilliant school children.

PANEL

Nana Boapem (ex. Chief)
Nana Tenkorang Nkondwa I.

DENKYIRA

ESAASE

Nsaguo :

Onyankopon nsa ni o,
Asaase nsa,
Okwan wura nsa ni o,
Odomankoma Bonsam gye nsa nom,
Nana Agya Ananse, 'oko bo aman' nsa ni
Kwaakwaa Siampon nsa ni o,
Amoa Siri begye nsa nom,
Bopem Sadee nsa ni,
Nana Adde Kwame "Odwadom" nsa ne no,
Nana Oten Amantwiedu gye nsa o,
Nana Yeboa Asuama nsa ni,
Tenkoran Nkwangya begye nsa nom,
Se yeye no ara ne no,
Denkyirahene na ohyee afuro woo mo
Na mo nso mo da ne Gyaase ye
Aduane ma no die ;
Wonyaa agyapadee yi,
Ebaa se opagya wo na oye wo Twafohene
Efise "Koteba ntwa pa"
Enne aba se yehu oman mu mpaninsem
Na mpanimfoo yi aba,
Rebetie oman yi mu mpaninsem,
Denkyiraman nkwa so,
Esaase man nkwa so,
Yen a ahyia ha yi nyinaa nkwa so.

Q : Nea edi kan no monkyere yen mo twenee Odomagyaa ne Odomankoma Asasaa no ho asem ?

A : Asasaa no yen nana Agya Ananse no na won ye anuanom mmiensa na Owusu Bore I woo won. Won na na woye aduane ma won papa enti

wosore a na woko wiram kope nam. Amoa Siri no okoe adee saa no,
ote se yeregoro agoro bi. Na odwen se kuro wo ho enti okohwee
no na obiara nni ho. Adee kyee no obeboo anuanom amanee enti
no na won koe nso wote agoro no nso wonhunu nnipa biara. Nti
adwen se wobeko akototo atuo wo ho na nnipa wo ho a woadwane
won. Wokoe no woto atuo no saa a na nkurofoo no ato nwom bi na
a ekoe no nyinaa awu ma aka anuanom mmiensa no na wobaa fie.
a na oyi awu saa ara na afei kuro no rebo ene Amoaman. Na ewo
aduoson nson. Kuro no rebo saa no na yen nana Kwame Adu nso
nsa. Obeko daa na obi akote nsa no anom. Enti okotee ho. Obehwe
na abesi abe yi so yi. Oyii ne ho adi no na oyaa no se "wope wo
asem na wobaa oman yi mu yi wahu nea beten wo na wobebuu oyi.
wo nim abetwa a anka meye wadee nso besen kote nsa no bra na
Ose orenom pe na nani so birii no na otoo wiram. Nna nkoron
yerehu no. Afei opue pe na obaa bi renyono nkukuo. Ogya no a
no na wahwri asim atram mu se "Ei me ne Bonsam Kesee a meda
so ha na magoro na wo pe se wo gye. Wogoro me ho a wo dom
hye". Ne honam nyinaa aye sei wirekyee. Enti no yede no komaa
bi yefre no Komfoo Abenaa na ose nnipa no a wo ne won reko no
nanfoo nti no wo de akoraboo goro won ho a wo kuro nyinaa bebo,
fa sika futuro fufu to na fa pete. Woreko na se woregoro a na
wodee wo reto pe won. Won nyinaa bedwane agya won nncema no ho,
na eyee saa no ama Amoaman kuro mu foo nyinaa adwane. Me nana
pee saa no na yekofaa nkoma no. Saa bere no na bosom no afare
nti no okyekyeree yen senea yenye nyinaa, Denkyirahene nso tee
ose "Me mma na akofa saa agyapadee yi aba a, ennee koteba ntwa
eti no yemfa saa agyaapadee no nye Twafo. Eko biara a yen na
kan. Tete no yebo fa wo kuro so pe na nnipa a ewo mu nyinaa
ekata so no suan ana etete na yede kosi asie a adee bekye na
re so foforo. Nanso nea ompa no enne yeye. Hwerema sei na yemmo
kuro mu ha. Nti no enne ano adwo kakra. Nso enne mpo se obaa nnwo
kosua to mu nansa yi ma no noa di a afe nso mpo na wawo.

Q : Afe so a deen titiriw na moye dware twene no ?

A : Se wo nye twafo ni na wope se se wo wu a yede twene no ba wayie

ase a yegye wo asi (N¢2.60) ene akoko baako ne kraman. Se obi rebewu kuro mu a esi ho na eno ara reka anadwo.

Q : Mmentia bi wo ha a yebo ?

A : Yawo aban nso yemmo nka twene ne ho.

Q : Se wo de wani kankye a ebaye mfee sen ni na saa nsem yi si sii ?

A : Ebeye mfee abaman aman ahunmum ni. Owusu Bore I abere so.

Q : Efi nana a odi kan no abere so besi nne ahenfi ben na atena akondwa so wo ha ?

A : (1) Nana Gyan Ananse "Okoboaman" Ne wofaase Kwaakwaa Siampong no enam oko nti no nakondwa boo ho oman no ono na oyii no se onkotena ho nhwe won so. Assin Asaman Owuii no na

(2) Bopem Sadee

(3) Ade Kwame "Odwo-adom"

(4) Oten Amantiedu

(5) Yeboa Asuama (Na oye ahummo boro)

(6) Tenkoran

(7) Bopem (nea okasae)

(8) Tenkoran (nea odi adee).

Q : Na bosom ben na etaa akondwa ahyd a mode no di ako ?

A : Ene Odomankoma Bonsam a owo Fawomanyo no se yerekosoa bosom no a yeto nwom ara na waba. Ennee kuro no na adaagyee nni mu. Agya Ananse Aborodeewuram na yeshee no. Ewo Wassaw man mu nohoa.

Q : Eduru afe a edeen na mode hye no fa ?

A : Bonsam no wo Fawomanyo na yen na ehwe so na yede akosom Denkyirahene. Se yesi foforo mpo a ewo se woma yen te na yeama no nnipa ako ho. Yede adwan ne kraman ne ade ne eko. Odwira reba yi sei ewo se yeko ho koye nneema. Sensa ebeye nso a yerefre ho Fawomanyo no nso nana na odi anim na yede koo Dwokwaa na bosom no hyee yen nkom se yensi todan na ode Denkyirahene besan aba ne man mu ha. Barima no wui a na yeabagye me nananom predwan aduosia efise yese wadi ntoro efise wahye nkom se ode Denkyirahene besan aba na ono nso awu. Ena ose se ennee ete saa de a momfa mo man ene Fawomanyo. Anka yefre ho Edwinase.

Q : Se afe so na yerekoma bosom no aduane a edeen na eha hene d

A : Ennee yekototo adwane ne nneema na yehyia oman yi mu akomfo ye nneema wo ho.

Q : Bosom no oye bosom brafoo ?

A : Daabi. Enkyere nnipa. Yede di ako.

Q : Kuro yi nko ana ntam ne sen ?

A : Yene Obuasifoo boo maa na yede boo boo yen nana no tirim ma kasee no yii nti no yen ntam ne "Meka Panin ti".

Q : Obi ka saa ntam yi a deen na mogye no ?

A : Yegye gyeegyee sika. Ebi nso a na nana atwa wo abaa.

Q : Eyee den na yefree kuro yi Esaase ?

A : Tete no na yete Amoaman. Na oman mu tu fraae no nana dii ka tenaa Wassaw Dwokwaa. Ose eha dwo kwa". Ne mma no na ode ne no "station" nea se obi betoa no a wobetumi ako asi ano. Na baa ha no na esa dua kakraa si ha na yebetenaa asee no na ye ha Esaase.

Q : Esaasefoo no firi he na ebaa he ansa na worebetena ha ?

A : Nananom akrofoso wo Atobiase kwan mu ho. Yefiri ho na yebaa se dadaa ansa na yereba ha. Tete paa no dee na yewo Amoaman mpo nnipa da so wo ho. Odomankoma boo adee nyinaa eho na na Nti na mpanimfoo se "Yebetoo Amoaman ne ne gyedua" ewo abom aduoson nson.

Q : Abusua ben na edi eha akondwa no ?

A : Asakyirifoo nso Aduanfoo tumi di bi.

Q : Nana Asakyiri no koraa asee ne sen ?

A : Nea me nana ka kyeree me ne se, onyankopon boo yen no na yen sare so a, obiara nnim nea ereko. Egya nni man mu. Nsuo nso nya bi nnom. Enam sei yewe no amano. Ena kraman a odi yen ak no na tetefoo fre no twea onam saa fei obae na ne nan ho mn breboo. Ena yese atekye wo ne nan ho yi dee nsuo wo ho. Enti kraman no akyi nkakrankakra, yebehwe a aberewa bi na osi ho waso ne gya. Ono na omaa yen nsuo nom na omaa yen gya na yes

sosoe. Yen nyinaa nso akoye abusua baako nti no yeni se se ye-antete yen mu a woware bi a enye yie. Enti nkurofoo no a kraman no kobutuu won ho no na yese eyi nom aye etweafoo. Ei Aduanafoo yen twea yi "abre yen adee" ene Abrade. Nanso yen nyinaa ye Asakyirifoo efise yen nana no a oto too yen din no ye Asakyirinii. One aberewa tia a yekotoo no no.

Q : Aboa ben na ebata asakyiri abusua no ho ?

A : Ene kokosakyi. Yen dee yedi di nkwantia.

Q : Kane tete adwuma titiriw ben na na yedi no oman yi mu ?

A : Y etu sika.

Q : Kane no se kuromani kodi asika a na otua too bi ma ohene a ote adwa so, ansa na yeama no kwan akodi ?

A : Nea metee ne se se ebia Odwira twa dum so a na yen nyinaa didi too nkakra nkakra deko. Na ontwa boo biara ntoo ho se wokodi asika a fa sei bre me.

Q : Na ohohoo tumi betena oman yi mu di asika ?

A : Se wo ye Denkyirani na wote se yedi sika wo ha a wokoe ara na woredi bi.

Q : Na se wo ye Adansini nso e ?

A : Eho mmere no na akokoakoko dooso nti no ontumi mma saa. Na asikadie no na yeko no akuakuo anaase yeko no maako maako? Wo ne wo yere na eko. Woretu no na wo yere rehoro.

Q : Na adwadie nso na yedi no sen?

A : Tetefoo no na yese yeko Adwaa kototo tawa ne nkyene nom ba.

Q : Tete kwan no na enam ha ?

A : Aane. Gyaman kwan no ara ni.

Q : Se wofiri ha reko Gyaman sei a nkuroben so na mo de da ?

A : Wofiri ha nante a ebia na wakoda se Ayamfuri. Wofiri ho a ebia na woko Abora. Wonam mu saa ara kopue Kumasi. Na wofi ho ako.

Q : Se ohohoo bi beduru ha anadwo a, oye den nya dabre ?

A : Kuro biara a wope se wo da no wafa adamfo wo ho. Ebi nso a na

obi aka akyere wo se wo duru Esaase a koda ebia maame yi fiee na oye nnipa pa.

Q : Adee kye na woreko a wotua biribi ?

A : Woko Odwaa reba na se tawa na eso wo a wo duru ho a na wa bi. Kyere se wo da no aye wadanfo a dabiara woduru ho a eb wosoee.

Q : Na se ohohoo bi beda ha na owu a moye no den ?

A : Se wankyere nea ofiri na wabewu awirefrem saa a ennee yes Akyire yi ne nkurofoo ba a na yede ne nneema ama no. Se oh nso amma a na ewo ho.

Q : Se oyaa no kyeree nea ofiri nso a mo ye no den ?

A : Yetu abofoo kobo amanee ma nebusuafoo ba beboa ma yesie no

Q : Se oko reba sei a Ohene ye den na onya akodee ma ne manfoo

A : Eba saa a yen sei yekohunu Adontenhene na ono nso akohunu Omanhene na wama yen atuduro ne aboo.

Q : Na atuo no mo ye den nya ?

A : Teteho no dee obiara wo ne dee.

Q : Kuro ben mu na tete no na yedi mu dwa wo Denkyira man yi m

A : Yen dee Odwaa ara na minim se na yedi dwa.

Q : Na se obi wo ha na orepe biribi ato a oye den nya bi to ?

A : Ennee won nyinaa ba ha efise eha na eye tempon enti no na w ha beto nkyene ne emane ne nneema.

Q : Kuro yi da tempon ho yi mfasoo ben na na wo nya abatafoo no ho ?

A : Ennee woto nnuane ; borodee ne mankani noa adi. Afei emmaa apesie ton ma won. Afei wo ba adamfo pa a ebi a ofi odwaa m a na wabre wo nkyene anaa emane.

Q : Owudini bi betenaa kwan mu a na oka kwan mu ?

A : Nea me tee ne nka ne Kwame Abe. Tetefoo abre so no dee na s nnipa yi nni ho.

Kwame Abe nso one ne nua reko Odwaa na wobeduru Denyaase na

anua no yefre no Kofi Duku nyaa asem. Ena oton ne powee no dii onua no asam. Ena onua no kotoo sankuo na obo no se "Kwasea ape sika ama nyansafoo agye adi". Eno na eyee no ya ma no kum ne nua no na ote too wiram.

Q : Kane no na se worekodi dwa a won nyinaa bo mu ko dakoro anaase obiara wo sore ma wapakan so a na wo ko ?

A : Obiara wosore na woreko a wonam kwan so a na ebia wakoto obi a ano nso reko na wo ne no ko. Na obiara mfa atuo nni won anim efise na saka saka koraa nni man mu.

Q : Se wo fa ohene fi asaase so a ogye wo tooanaa?

A : Onye wo too biara, se woretwa asuo a na asutwafoo no gye wo ebia sempowa anaa taku.

Q : Se wo dum Odwaa anaa Sarem a woye den nya baabi da ?

A : Eho nso wo wo adamfo a wotumi kosoee no.

Q : Kane no na Denkyirahene sei etumi ba se otu nnipa kotena sarem anaa nsunoa ma no hwe Denkyirafoo a eba ho no so ?

A : Daabi, ontu nnipa saa. Odwaa sei na eye a na ebia Denkyirani bi akotena ho asidan nti woko ho saa a na wama wo baabi ada.

Q : Kane no nnipa a na yeton won no na yenya won he ?

A : Se woko ko na wokyere nnomum ba na wo ho kyere wo a na waton no.

Q : Se wokofa nnomum a wode no ka wabusua ho ?

A : Aane. Oye obaa nso na wo pe a na waware no.

Q : Ahemfo a woboboo won din yi Gyan Ananse nko ara na okoo ko bi?

A : One onuanem. Yeko koo Afutuakwa no na ogyaa ne nua Amoa Siri se onhwe ho no. Ena kwakwaa Siampon yepam Ansa Sasraku kotenaa Nyanewase no na omaa no tenaa Aburi no.
Afei nso osan de nnipa no bi koduee Safwi Tanoso ho ; Pewuako.

Q : Na yewo tetefoo agoro bi wo ha ?

A : Empe nso agu. Afei asafo nso wo ha.

Q : Tete no aden nti na na yedo yease ?

A : Tetefoo adumma titiriw ne ado nti wo ara wo hwe a wase a
akokora no na nnua a ewo nafuo mu no ebia awose ma merko
ma no. Na ehye nhye.

Q : Kane tete no a na yetwa Odwira no deen na eha hene sei na
esese ode ko Dunkwa ?

A : Nea metee ne se yeretwa Odwira a ahemfo no nyinaa ne Den
hene ko Dunkwaa. Na yeawie biribiara a yereba no na Den
hene rema n'ahemfo no nyinaa sika a wode beto won nkondwa
Yebaa a na ahemfo no de sika no bi reto nsa ne odwan ama
nkondwa. Na ohene ntwaa odwi ra a obiara nni ho kwan se o
ne nkondwa so.

Q : Na na ohene ye den nya sika na eduru saa bere yi sei a ob
amo ma nahemfo ?

A : Sika a yedi nyinaa Denkyirahene dea. Nea wobenya nyinaa w
koma no. Wonni ho kwan koraa se wode sika behye wo nsa m
Biribiara a ewo oman mu nyinaa Denkyirahene. Ahemfo a aka
nyinaa dwete poma na ekura mo. Denkyirahene nko ara na ow
sika poma.

Woko a wokwaha wo ntoma na wakasa nanim.

Q : Na wenkyirahene tumi soma ba se ebi a ohene bi nye petea n
hye no ?

A : Ontumi nsoma saa. Na mmom asem biara a wodi no nea wogye bi
ohene wo ne kyefa. Enti no ewo ho a na watu bofoo aba na w
kakra a waboa boa ano no na waboa boa ano no na wo de ko.

Q : Twafohene abentia yehyen no sen ?

A : "Agya Ananse a oko bo aman, aman bedi madansee o". Amanfoo
bedi me ho adansee. Yede kae Agya Ananse.

Q : Tete no aden nti na na monka mpaninsem nkyere mmofra ?

A : Nea metee ne se, se wokoka kyere abofra bi na se nano nye
mmum a waseboo nyinaa yebetwa won mene. Enti no wo nana wo
wofaase bi a nano ye muum a na wo nso wohwe a woreye awu n
waka akyere no. Tete no abofra a wope nasem no se yedi asem

na yetwa dwa dwan sei a na watwa nhoma no bi ama no se omfa nsie na asem sei bae odwan a yekum no homa ni. Na wafiti mo tokuro no nso ato ho. Saa ara se worebe wu a na wabre mpanimfoo se wo wofaase nom no nea obehunu nhoma no ho nse aka no na oni wadee. Eba saa a gye se nea wo hyee da kyeree no no na ohu. Nkae no dee wobedwen se eye adwan nhoma keke. Eno nti na yese ebia abofra yi nim nwoma.

ABEDWAFOO

KYEKYEWERE-NYAMESO 22/9/69

Libation :

Mother Earth Yaa, this is your drink.
Ye ancestors of Asakyiri, drink
It is customary to study the history of every s
Recently Odeefoo, the Denkyirahene, Nana Boa A
sem, sent us word that some people from the Uni
sity in Accra would come to record our history.
They have come today and have provided a bottle
Drink to pour libation to you.
Ancestors of Asakyiri here is yours
Nana Adu Kofi yours, Nana Kwame, yours,
Nana Anteban yours, Nana Ti Nyaase, yours,
Take the drink and be good guides for us
When we seek for something let us get it, and w
We get enable us to take good care of them.
Do not make us sterile, don't let us get blind,
Let our people have many children,
May Denkyira prosper,
May Ghana also prosper, Do not let any accident
Befall our visitors, whom we commit to the care
the Great God.

Q : What incidence made Nyameso famous in Akan tradition ?

A : The town founded by Nana Amoaben Kwasu was Nyameso. The name a
from the stream called Nyam which flows at the outskirts of th
town hence "Nyameso" (literally "upon Nyam") During the Denkyi
Asante War, the Denkyiras ran short of drinking water at the h
of battle. It was then that Nana Amoaben volunteered to go and
fetch water from the stream which was then being held by the As
tes. He was given 30 warriors and his strategy was to keep fir
the guns all the time to create the impression of the approach
a large number of men. The strategy worked when the Asantes fl

believing the approach of a very large force, and he was able to fetch some water and this earned him the appelation "Ko-asu" (literally "Water fetcher").

Q : Where was the Nyameso being referred to ?

A : It was beyond Obuasi in Adansi.

Q : Why did your ancestors migrate from there to this place ?

A : We migrated here after that war under Nana 'Ti Nyaase. The actual cause was that when Nana Kwadwo Tibo was the King of Denkyira, Nana Kwame Anteban was the Chief of Nyameso. He was exceedingly rich and this made the Asantehene regard him as a threat so he sent to him to pay a tax of 100 "mpredwan" (N¢1,600) weight in gold. This he did but it annoyed the Asantehene the more so he sent for a further 100 "mpredwan" which he was also able to provide. The Asantehene was thus exasperated and he sent for a further 100 "mpredwan" This time Nana Anteban found his gold running out so he ordered one of his most stalwart servants to drop into the pan a large nugget with all his might. (This nugget was actually a large stone coated with gold). On dropping it the Asantehene's scales called "akruntuman" (a sapling balanced on the shoulders of two men) broke in two and Nana Ateban shouted "Me ne no. Mo ko a, monka nkyere Asantehene se "Akruntuman kruntam mmofra na enkruntum me Anteban Kesee a mete Nyameso. Na bɪ mu !" (literally That's me. The Akruntum scales can be used to frighten children but not me, the great Anteban who lives at Nyameso. I have broken it in two"). Now this was a very serious affront to the Asantehene so he immediately ordered his warriors to go and apprehend Anteban. He on the other hand immediately fled with his people to settle in the Wasaw district while his younger brother 'Ti Nyaase continued on to here with a section of the people. He settled here to "Kyekye ne were" (literally "to console himself") This gave rise to the name of the settlement, Kyekyewere.

Q : Where did Nana Anteban settled in the Wassaw district ?

A : He settled at Adaamanso where he died later.

Q : Was he accorded any status or did he settle there as an ord person ?

A : He was the Chief of that section of the people who accompa him. His descendants are still to be found there.

Q : Was Anteban a subject of Denkyira or Asante prior to his t

A : He was a subject of the Denkyirahene.

Q : What was the ruling clan when your ancestors first settled

A : The Asakyire clan.

Q : Where did the Asakyire clan originate from ?

A : The Asakyiri stool in this town is said to have originally from Akrokerri. In ancient times the whole area was part of Denkyira state. It was only after the migration that it bec Adansi.

Q : What are the names of all the Chiefs who have been enstooled here since your ancestors first settled here ?

A : (1) Nana 'Ti Nyaase
(2) Nana Benefoo Kwadwo
(3) Nana Kwame Nnipah
(4) Nana Brako (destooled)
(5) Nana Kwame Nnipah II (destooled)
(6) Nana Kwame Mensah "
(7) Nana Anteban II "
(8) Nana Berefoo Kwadwo II "
(9) Nana Ntiamoah II "
(10) Nana 'Ti Nyaase III "
(11) Nana Anteban III "
(12) Nana Amoabeng Kwasu II (Present chief).

Q : Why were the later chiefs constantly destooled while only the first few lived to die on the stool ?

A : When the Chiefs did not conform to the wishes of the people they had to be destooled.

Q : What status was accorded your stool when your ancestors arrived here ?

A : We were made part of the Abuakwa division in which we hold the position of "Safohene" (War Captain).

Q : Were there any people already settled in these parts when your ancestors arrived ?

A : There were not.

Q : What was the cause of Anteban's riches ?

A : In the old days gold dust was our money. Anteban was able to mine gold. He gathered this with his sons and grandsons.

Q : Did he just flee with his people after breaking the "akruntuman" scales or was he first attacked by the Asantehene ?

A : The war actually involved Nana Kwadwo Tibo and when he fled, he was accompanied by all his subchiefs. They first settled at Jukwas before later on came back to settle in these parts.

Q : What status has been accorded your stool by the Abuakwahene ?

A : We have been accorded no special status. We merely serve as "Safohene".

Q : Have you been to any war since finally settling here ?

A : We went to the Prempeh War under the King of Denkyira, Nana Nkwantabisa.

Q : Where were your ancestors during the Ntim Gyakari War ?

A : They were at Nyameso and fought for the Denkyirahene, during the reign of Nana Amoabeng Kwasu.

Q : What is the stool oath ?

A : "Meka Nana Berefoo baako" (literally "I invoke the time of Nana Berefoo's loneliness). This was because on our migration from old

Nyameso the chiefs entourage was much reduced since some of h followers went and settled in the Wassa area.

Q : What was done to a person who defaulted on this oath ?

A : He was fined "Nsano" (N¢1.30) or "asia" (N¢2.60) depending on gravity of his case.

Q : If a defaulter refused to pay the fine, what did you do ?

A : He was brought before the Abuakwahene.

Q : What is the emblem atop the stool umbrella ?

A : A golden "babadua" (a bamboo like shoot).

Q : Who was the chief who caused the emblem to be made ?

A : Nana 'Ti Nyaase.

Q : Did Nana Anteban have stool horns while you were settled at Nyameso ?

A : Yes. It was blown thus "Nea oyee me, dabi meye no bi (literall "I will settle accounts with the one who brought me into this ght").

Q : What about the stool drum ?

A : It was beaten "Ofiri ago, omo ago, oda ago mu" (literally "he from velvet, he wears velvet, he sleeps in velvet).

Q : What is the tradition behind this message ?

A : When Nana Amoaben set off to fetch water for the Denkyirahene from an enemy occupied territory he put on his velvet cloth an used some of it as head pad. This was because as he was not su whether he would be killed and so he put on his best just in c he did not return.

Q : Are there any new stool horns ?

A : We still use the old ones.

Q : In the old days was mining the preserve of chiefs or were ordi ry people permitted to mine on their own ?

A : Any one could dig up gold with his wives and children in ancie times. Since the chief owned the lands he took a third share o

all the gold mined. But Anteban, who was a chief did his own gold mining.

Q : What is the name of the stool deity ?

A : Kobiri.

Q : Where was the Kobiri deity acquired ?

A : It was brought with us from Asante. The actual stool deity was Nyamefo which was acquired from the stool deity Kwame Adu Bonsam of the Denkyirahene in ancient times to give fertility to our women.

Q : What are the taboos of the deity ?

A : The townsfolk are not allowed to go anywhere on Mondays.

Q : How is it worshipped at the end of the year ?

A : We take one each of all the foodstuffs obtainable in the town to offer to the god. Each then made whatever cure from illness etc., such as one cocoyam, a tuber of yam, a finger of plantain etc. to ask for prosperity and fertility.

Q : Does the deity have a priest ?

A : No. The linguist serves as the priest.

Q : Can the deity divine the future ?

A : When it wants to make such divinations, it does so through the priest of the Kobiri deity.

Q : Was the deity used for war ?

A : Yes, the Kobiri deity was the war god.

Q : What weapons were used in waging wars before the whitemen came ?

A : We had local blacksmiths who made guns for us. They extracted iron from "atwetweboo" (Ferruginised concretions) and used it in making guns and "adere"(matchets).

Q : How was the gun powder obtained ?

A : It was made with the same "atwetweboo". It took over a month to obtain a keg of gun powder by this method.

Q : What was the currency in ancient times ?

A : Gold dust. Later on, silver coins was introduced by the Europe
Cowries were also used in the north.

Q : Did you ever trade ?

A : I have been to both the North and the Coast.

Q : Where did you put up for the night on your way to the coast ?

A : My first stop was at Abotakyi. The next was ABOABO, then Hema
fore getting to Jukwa and from there to Cape Coast.

Q : Did you obtain accommodation at Aboabo because you knew somebo
to put up with ?

A : No. One could put up in any house. He was only required to buy
foodstuff and meat. The acoommodation was free but he would gi
his host part of his goods on his return from the Coast.

Q : What were the purchases you normally made at Cape Coast ?

A : We bought gin, smoked fish, gun powder and salt. All these had
be headloaded.

Q : Were there any markets for buying and selling goods ?

A : No. The goods were bought from the traders in their houses or
ked in the outlying townships.

Q : Was any toll collected for passing through stool lands ?

A : No. Tolls were collected only at the ferries on the Pra and Of
rivers. Such tolls were either 2 $\frac{1}{2}$ or 5 pesewas (three or six
ce).

Q : Who was responsible for taking care of the trade path ?

A : There were no road gangs. The route was kept through by the co
tant passage of the traders, it was not the practice to go and
clear the paths.

Q : What purchases did you make in the North ?

A : We took cloth (locally called "akosemadenkye") and salt to sell
The money realised were used in buying goods. Slaves could even
bought and integrated into the owner's family.

Q : How were the slaves regarded or treated when you brought them to your houses ?

A : They were integrated into the families through marriage when they were women. No marriage rites were necessary beside a bottle of gin to inform the chief that the one had acquired a slaves.

Q : Where were the slaves obtained from ?

A : A northerner called Kasare captured and sold his prisoners of war into slavery. How much did a slave cost ?

A : How were priced between N¢16.00 and N¢20.00. However the usual practice was to exchange a slave for one's goods.

Q : Did traders set off in groups or each went on his own and in his own goodtime ?

A : Each went on his own accompanied by his sons, brothers, or sisters sons.

Q : Could a trader hire someone to headload some of his goods for him ?

A : Yes. Such a person could be paid about N¢2 for headloading goods to as far as Debiso.

Q : What were the most valuable beads ?

A : Bota and Bodom, they were the most precious ones.

Q : Where were these beads obtained from ?

A : They could be dug up while digging up gold. They were found in long pieces and had to be out up and fashioned.

Q : What were the beads used for ?

A : Women usually strung them on strings and wore them at their waists. Others strung them with gold pieces and wore them as trinkets. These days only old people have beads.

Q : Could the beads be used as surety for a loan ?

A : Yes.

Q : Which were the most valuable blankets ?

A : Kasa, bomo and nsaa. These were also obtained from the n
The nsaa was of several kinds.

Q : Could an ordinary person sleep on the nsaa ?

A : He could, if he could afford it. Only the richer men coul
the olden days.

Q : Were there robbers and murders on the routes ?

A : No since there were always traders going to and fro on th
It was only later that Kwame Abe took to murdering peopl

Q : Were women allowed to go to buy goods from the coast?

A : Yes, when they had sufficient money. They usually traded
headkerchiefs and cloth.

Q : Who sold the salt and smoked fish ?

A : It was the job of men.

Q : What was used to bury corpses in ancient times ?

A : A large piece of cloth was hung between two sticks and us
carry the corpse between four men.

Addendum : These are the names of the Chiefs who were enstooled while we were settled at old Nyameso.

(1) 'Ti Nyaase I
(2) Ampaben
(3) Anokye
(4) Anteban Kese I
(5) Ntiamoa
(6) Ti Nyaase II

The remainder were enstooled here.

PANEL

(1)	Nana Amoabeng Kwasu II	- Chief of Kyekyewere
(2)	Kwame Arkoful	- Abusuapanin
(3)	Nana Owusu	- Kurontihene
(4)	Opanin Tweneboah	- Akwamuhene
(5)	Kwadwo Seenye	- Linguist
(6)	Kwasi Afoakwa	- Member
(7)	J.K. Nkrumah	- Stool Secretary.

KYEKYEWERE/NYAMESO

Nsaguo :

Asaase Yaa nsa, Asakyiri asaman nsa,
Se yeye no ara nen.
Oman biara woho a ese se yehu mu abakosem.
Na Nana Denkyirahene, Boa Amponsem, Odeefoo,
Ama nkra ato yen se nnipa fifri sukuu kunini a
Ewo Nkran no mu beba abetie mpaninsem wo Nyames
Yen wura nom yi aba, na wofua nsa na wode
Amaa yen se yemfa ma mo.
Asakyiri Asaman monye nsa nom,
Nana Adu Kofi nsa, Nana Kwame, nsa,
Nana Anteban, nsa, Nana Ti Nyaase, nsa,
Monye nsa yi nnom na monyina yen akyi akyina pa
Yepe ade a moma yenya bi, yenya bi a moma ano m
Momma yen kote nwu, Momma yen ani mfura,
Yesere aba woo ma yen kuro yi
Denkyira man nkwa so, Ghana man nkwa so
Mpaninfoo yi wode afirie na ennam, yesre mo
Momma asiane biara nsiane won...

Q : Eyee den na Nyameso gyee din wo Akan man mu ?

A : Ene se Nana Amoaben Kwasu kuro a okyekyereee ne Nyameso. Nsuo bi da kuro yi nkwantia a yefre no Nyam nti no ode kuro no too Nyameso.
Nea emaa Nyameso gyee din ne se Denkyira ne Asantefoo ko no m na Nana Amoaben, Nyamesohene ne ne dom, bere a oko no yee den paa a Denkyirahene ne ne dom nya nsuo nnom no, ena Nana Amoaben se obeko akosa asuo no bi aba. Ena yemaa no atuo aduasa na oko Woreko no nyinaa na oreporo atuo no mu. Eyee saa no Asantefoo no dwanee na okosaa nsuo no bi bae. Ena yefree no Nana Amoaben "oko asuo".

Q : Saa Nyameso no a woreka no na ewo he fa ?

A : Na ewo Adansi Obuasi akyi.

Q : Na eyee den na motu fii Nyameso baako no baa ha ?

A : Eko no mu na emaa Nana 'Ti Nyaase de yen baa ha. Bere a yewo Nyameso dada no mu no na Denkyirahene ne Nana Kwadwo Tibo. Na Nana Kwame Anteban nso one Nyamesohene. Ne owo sika yiye. Ena Asantehene se akoa no kyere no ho enti no osomaa se womfa akruntuman mra na onkari sika mpredwan oha. Wobao no na okarii ma wode koe. Ena Asantehene se "Akoa yi see owo sika, mensan nkogye mpredwan oha bio mra". Wobae no osan karii ma wode koe. Ena ose ei akoa no ye den, monsan nkogye mpredwan oha bio". Wobae no na osa guu mu ara afei ohwe a na sika no reye asa .. Ena oko faa sika boo kakraka bi na ogyae hwee mu ena pen, akruntuman no abu. Ena ose "Me ne no. Mo ko a monka nkyere Asantehene se Akruntuman kruntum mmofra na enkruntum me Anteban Kesee a mete Nyameso. Mabu mu" Wobeka kyere Asantehene no na ose wonkokyre no mmra. Ena Anteban de ne dom tui na oreba no okofaa Wassaw ena ne nua kumaa a yefre no 'Ti Nyaase no de baa Kyekyewere se ne nua ko nohoa a ono nso retena ha "akyekye ne were" Ene kyekyewere.

Q : Nana Anteban Kesee faa Wassaw man mu no ehe fa na okosuaae ?

A : Okotenaa Wassaw Adaamanso. Eho ma owui.

Q : Okoo ho no okanyaa dibere bi anaase okotenaa ho se aberantee ?

A : Okotena ho no ode dom kakra koe enti na odi ne hene. Nasefoo no mpo da so woho.

Q : Nana Anteban ntwaa asuo no na oye Denkyirani anaa Asante ni anaa edeen ni ?

A : Na oye Denkyira ni.

Q : Nananom besua ha no abusua ben na na edi adee ?

A : Asakyiri.

Q : Asakyirifoo no ase firi he na ebae ?

A : Nea yenim ne se nana Asakyiri akondwa no a eda ha no efiri Akrokyere. Enti no yenim se yease firi Akrokyere Tete no a na yewo Nyameso no na eho nyinaa ye Denkyira. Yetu bae yi na eho yee Adansi.

Q : Efiri bere a mobaa ha, Nana 'Ti Nyaase bre so besi nne nhe
ben na abedi akondwa woha ?

A : (I) Nana 'Ti Nyaase
(2) Nana Benefoo Kwadwo
(3) Nana Kwame Nnipa
(4) Nana Brako (wanwu so. Yetuu no)
(5) Nana Kwame Nnipa II (yetuu no)
(6) Nana Kwame Mensah (yetuu no)
(7) Nana Anteban II "
(8) Nana Berefoo Kwadwo II "
(9) Nana Ntiamoah II "
(IO) Nana 'Ti Nyaase III "
(II) Nana Anteban III "
(12) Nana Amoabeng Kwasu II (Ono na oteso seisei).

Q : Aden nti na ahemfo a edi kan no nko ara na ewuu so na nkae n
yetuu won ?

A : Se obi di akondwa a na ebia onye nea amanfoo no pe na yeatu

Q : Mobae no dibea ben na yede maa mo oman no mu ?

A : Oma yekoboo Abuakwa enti Abuakwahene safohene ne yen.

Q : Motwaa asuo besuaa ha no mobetoo se nnipa bi te ha dada ana

A : Yebaa ha nó na nnipa biara nni ha.

Q : Nana Anteban yee den na onyaa sika pii saa ?

A : Tete no na yedi asika. Yetu nkoron. Ono ne ne mma ne ne
nananom tuu nkoron nyaa sika pii.

Q : Na enti no Nana Anteban buu akruntuman no mu pe na ode no ma
twaa asuo anaase Asantehene de ko toaa no ansa ?

A : Eko no firi Nana Kwadwo Tibo abreso. Na Asantefoo no ka yen.
Enti bere a otu de ne man twaa asuo baa eha no na nahemfo nya
nso tu ne no koo Jukwaa na akyiri yi ansa na wosan baa ha.

Q : Nana Abuakwahene nso dibere ben na ode ama mo ?

A : Omaa yen dibere biara. N'asafohene keke ne yen.

Q : Efiri bere a mobaa ha no eko ben na aba ama mo ako bi ?

A : Prempeh Sa ne Denkyirahene Nkwantabisa ma yeboboaa no.

Q : Ntim Gyakari ko no na nananom wo he fa ?

A : Na yewo Nyameso. Yeko maa Denkyirahene, Nana Amoaben Kwasu abre sO.

Q : Nyameso ntam ne sen ?

A : "Meka Nana Berefoo baako". Ene se yetuu a yereba no na ne dom no bi afa Wassaw enti ama yeahenhan.

Q : Se obi to ntam no den tete no ?

A : Yema eyi Nsano (N¢1.30) ebi nso asia (N¢2.60).

Q : Se obi to ntam na yese onyi ntam na wanyi a mo ye no den ?

A : Yede no koma Abuakwahene.

Q : Nyamesohene bankyinie edeen na esi so ?

A : Sika babadua.

Q : Babadua no asekyere ne sen ?

A : Nana Denkyirahene, Nana kyei, na omaa yen tumi na yede sii so. Ekyere se ohene no ye den a otumi ko yiye.

Q : Hwan na na odi Nyamesohene saa bere no ?

A : Nana 'Ti Nyaase.

Q : Kane no a na mote Nyameso no na Nana Anteban wo mmentia ?

A : Aane. Na obo no se : 'Nea oyee me, dabi meye no bi'

Q : Twenesin nso na yesi so ka asem ben ?

A : "Ofiri ago, omo ago, oda ago mu".

Q : Na asee ne sen ?

A : Ene se bere a orekosa nsuo abre Denkyirahene no na ofaa nago ntama de bi boo danta, debi yee kahyire de bi nso furae. Na onnim se obesan aba nti no waboa ne ho na se yeku no koraa a waboa ne ho ansa.

Q : Na enne mmere yi nso mo wo mmen foforo a mehyen ?

A : Tete dee no ara na yehyen.

Q : Kane tete no a na yedi asika no na ohene nko ara na edi bi ab
aberantekoro biara wo ho kwan se oko di bi ?

A : Tete bere no na obiara ne ne yere ne ne mma na ekodi. Ohene na
asaase wo no nti no obiara kodi so sika a na one no bu mu abu
Na Anteban no na ono ankasa nso san diasika no bi.

Q : Obosom ben na etaa mo akondwa no akyi ?

A : Yefre no Kobiri.

Q : Yeko faa Kobiri no wo he ?

A : Yede firi Asante na ebae. Eye tete bosom a da akondwa ho dada
Nso Akondwa Bosom paa no yefre no Nyamefo. Tete bere so no na
koo Denkyirahene Bosom Kwame Adu Bonsam ho kogyee bosom a ohu
man ma yen mmaa wo mma.

Q : Bosom no akyi wadee ne deen ?

A : Nakyiwadee ne se eduru Dwoada a kuromma nko wiram nkoye adwuma
Eno akyi dee onkyiri hwee.

Q : Afe duru na morekosore no a moye den ?

A : Yede nnuane a yedi no kurom ha nyinaa bi, mankani, borodee, ba
biara baako ne nkosua koma no. Obiara a ope abisa no ko ho a n
nea ehia no biara wabisa. Nea orepe ba, nea orepe, ayaresa ne
biara otumi bisa.

Q : Bosom no wo komfoo ?

A : Daabi ne komfoo ara ne ohene kyeame no.

Q : Bosom no tumi kyere mmusuo ?

A : Se ope se okyre mmusuo a oma ekodue komfoo no a okom Kobirino so
okyere.

Q : Kane no na mo de mo bosom no ko ko ?

A : Aane, na yede Kobiri di ako.

Q : Oburoni mfaa atuo mmae no deen na na yede di ako ?

A : Na yen ara wo atomfoo a ebo atuo ma yen. Na yenane firi atwebo
boo mu. Dadee no ara na na yede ye asekan (adɛɛre).

Q : Na atuduro no na yeye den nya ?

A : Eno nso na yede atwetweboo no ara na enane. Bosome koraa na wo-nyaa atuduro kwadum.

Q : Kane tete no sika ben na na yedi ?

A / Sikafuturo. Akyire yi na Aburofoo de dwete bae. Serewa nso na Saremfoo di.

Q : Kane tete dwa no wodii bi ?

A : Mako Sarem ena mako mpoano nso.

Q : Na wosii mu ha reko mpoano no ehe na woko dae ?

A : Mefiri ha no mekodaa Abotakyi. Adee kye a Aboabo. Yefi ho a Heman. Adee kye a yeakoda Jukwaa ansa na yeako Odwaa.

Q : Na woko daa kuro bi te se Aboabo no na wonim obi na wokodaa ne nkyen anaa ?

A : Wo duru a na wakoda obiara fie. Borodee ne nam nko ara na woto noa di. Adee kye na woreko a wontua hwee. Woreba a na nea eso wo no wo ma no kakra.

Q : Moko Adwaa a nneema ben na mokoto ?

A : Yekoto nsa, emane, atuduro ne nkyene. Woto a na wasoa aba. Nea orepe bi ato na wama no bi.

Q : Kane no na edwa wo ho a moton so nneema ?

A : Daabi yenni dwa. Wo ba a obiara a wate se wo wo nneema a orepe bi ato no ba wo fie beto bi. Afei wo soa kyinkyin akuro so ton.

Q : Woreko na wo duru Ohene bi asaase so a ogye wo biribi ?

A : Daabi. Asu kesee te se Pra anaa Offin na asutwafoo no twa wo a wogye wo ebia sempowa anaa taku.

Q : Na hwan na na obo tempon no ?

A : Ekwan no yemmo. Yen nan no ara na na ema eso da ho.

Q : Esarem a wokoe no wokope deen ?

A : Yereko a yede ntoma a yefre no akesemadekye na edo koton. Sika a yebenya no na yede ato nneema aba. Ebia a woko nohoa sei a wotumi to nnipa koraa de ba beye wo fie yie.

Q : NNipa no mo de won ba a moye won den ?

A : Wode won beye wabusua. Oye obaa a wotumi ware no anaase wo de
obi ware. Wonnye ne ho adee biara. Nea wo ye ara ne se woko b
Ohene amanee se wo de nnipa aba.

Q : Saa nnipa no koraa no monya won ehe fa na eto ?

A : Esarem nohoa na barima bi yefre no Kasare na oko kyere nnipa b
beton.

Q : Na nnipa no boo beye sen ?

A : Ebi pon du. Ebi pon nnwotwe. Nneema a wode koe no na yebu de
wo nnipa.

Q : Kane no na abatafoo boaboa won ho na etu kwan anaase wo sore a
a na woko ?

A : Ebia wo wofase anaa wo mma anaa wo nnanom bi a anyinyin no na
de won aka wo ho na woko Odwaa ko fa nneema.

Q : Kane no na yetumi bo paa ma obi soa wo nneema ?

A : Aane na yetumi bo obi a onni bi paa de no ko. Wo de obi ko de
soa a ebia ponko na wotua ma no.

Q : Ahwene pa paa no na ebi ne sen ?

A : Bota, Bodom, won na ahwene kesee paa.

Q : Ahwene pa no na yenya firi he ?

A : Kane no a yedi asika ebia wotu amena a na wakoto ahwenee no fa
Tententen na watwitwa.

Q : Ahwenee no na mpanimfoo de ye den ?

A : Ebi wo ho a emaa de mo. Ebi nso a wode sika akoo sina de yan
Mpanimfoo na na ewo bi.

Q : Na yetumi de ahwenee no si awowa ?

A : Aane.

Q : Nnasoo papa paa no nso na ene nea ewo he ?

A : Yeko fa no Sarem. Yefre bi kasa, bomo, ena nsaana ewo mu ahoro
pii.

Q : Kane no na aberante koro biara tumi de nsaa no bi se ne mpa so ?

A : Se wo wo sika dee a wotumi. Kane no dee na mpanimfoo na etumi to.

Q : Kane no na akwamukafoo nni kwan so ?

A : Daabi efise dabiara na nnipa nam kwan so. Kwame Abe na akyire yi na odi awuo.

Q : Kane no na emaa nso tumi ko nsunoa koto nneema beton ?

A : Aane, obaa bi a owo ne sika no na otumi. Oko saa a na nku ne ntoma na oto betwitwa ton.

Q : Emane ne nkyene no ehefoo na na eton ?

A : Mmarima no ara.

Q : Edeen na tete no se obi wu a na yede no to mu ?

A : Se obi wu a ntoma sei yetwa mu de kyekyere nnua mmienu na oda mu na nnipa mmienu baako so tire ne tire na yede no aba.

Yewo Nyameso nohoa no nso ahemfo a edii adee ni :

(1) 'Ti Nyaase I
(2) Ampabeng
(3) Anteban Kese I
(4) Anokye
(5) Ntiamoah
(6) 'Ti Nyaase II

Nkae no na ebaa ha no.

ABEDWAFOO

(1)	Nana Amoabeng Kwasu II	- Kyekyewerehene
(2)	Arkoful Kwame	- Abusuapanin
(3)	Nana Owusu	- Kurontihene
(4)	Opanin Tweneboa	- Akwamuhene
(5)	Kwadwo Seenye	- Okyeame
(6)	Kwasi Afoakwa	
(7)	J.K. Nkrumah	- Secretary.

MERETWESO

Libation :

Nana Kwame Kwadu, here is drink,
Asihene, come for yours
Nana Addai, yours
Nana Amponsah, yours,
We have called on you today
Because these people have come
To record our traditions etc.

All ye spirits, come for yours
All ye stools, yours,
Let the Denkyira state endure for ever.

Q : What is the meaning of meretweso ?

A : In the olden days, the Denkyirahene lived at Banso. Later when there was maso migration to these parts we came to settle by the stream on the outskirt of the town. A trader who was suffering from a hydrocelle (etwo") attempted to cross the stream when it was in floods and he was drowned, the hydrocelle and all. So we used to refer to the stream as "asuo yi omene etwo" (literally "the stream which swallows one suffering from a hydrocelle"). The original name of the town was Mintakrom but because of what happened to the trader with a hydrocelle we called the township "Omenetwoso" (literally "by the stream which swallows a man with a hydrocelle") which has been corrupted to meretweso.

Q : Where did your ancestors came from to settle here ?

A : From Esaase, also in the Denkyira state.

Q : Why did they migrate to these parts ?

A : It was as a result of the war they fought against Osei Tutu.

Q : What is the ruling clan in the town ?

A : The Aduana clan

Q : Was the Aduana clan the royal clan at Esaase while you were at Banso ?

A : Yes.

Q : Who was the chief who led you to settle here ?

A : Nana Amponsah Dakabere was then the Denkyirahene. Our own chief was Ntow Bankyi.

Q : What are the names of the Chiefs who have been enstooled here since Nana Ntow Bonkyi's time ?

A : (I) Nana Ntow Bonkyi
(2) Nana Gyiiru
(3) Nana Odei
(4) Nana Kwasi Gyesi
(5) Nana Kwasi Adombo
(6) Nana Ayerakwa
(7) Nana Anokye
(8) Nana Kwabena Amponsah
(9) Nana Opoku
(IO) Nana Adu Kofi (Enstooled in 1922 and later destooled) (main speaker et interview)
(II) Nana Tweneboah
(12) Nana Kwadwo Odei II
(13) Nana Amponsah II

The stool is at present vacant.

Q : Were there some people already settled in these parts when they arrived from Abanso ?

A : The land was empty and it was our ancestors who first settled it.

Q : What was the extent of your stool lands when your people arrived ?

A : We shared boundaries with the Asikuma, Nsuaem and Achiase ols.

Q : Did the people of Asikuma arrive before or efter your ancestors ?

A : They arrived later.

Q : What about those of Nsuaem ?

A : They also arrived after us.

Q : Which of your chiefs went to any wars ?

A : Nana Kwabena Amponsah went to the Yaa Asantewa War and appointed Kofi Num as custodian of the stool.

Q : Which of them went to the Adinkera War ?

A : We were then at Banso. The war started when Ntow Bonkyi was chief.

Q : Do you seek audience at the Denkyirahene court through any subchief or direct ?

A : We do so directly.

Q : Are you in the Right or Left Wing ?

A : We form part of the Gyaase group.

Q : Can you tell us what status was held by your stool in the olden days which makes it possible for you to seek audience directly at the Denkyirahene's court ?

A : This is due to the fact that our stool was established at the same time as that of the Paramount stool. Besides as custodians of the stool and keepers of the palace, we have direct access to the Denkyirahene.

Q : Are you under the Gyaase subchief of the Denkyira state ?

A : The Gyaase hene is the occupant of this stool.

Q : What is the message of your state drum ?

A : "Kantamanto" (literally "never misfire on oath") to show that we always fulfil our promises.

Q : During whose reign were you permitted to own this drum by tho Denkyirahene ?

A : It was the Denkyirahene, Nana Amponsem who gave it to Ntow Bonkyi.

Q : What is the message of the state horn ?

A : "Do wo ho so e! Onipa bone, da wo ho so e!!" (literally "Be on your guard, evil doer, be on your guard")

Q : What was the cause of this particular message ?

A : This was due to the fact that a man might be reprimanded for doing something wrong but would be caught at the same crime a second and third time. So it was to tell such a person to be on his guard for severer punishment.

Q : Did Nana Ntow Bonkyi also make the horn ?

A : Yes.

Q : What was the stool oath in ancient times ?

A : "Meka Apagyahira mu".

Q : What was the origin of the oath ?

A : It was while we went to perform the funeral rites of another chief, Nana Akwasi Kyei that the gun being held by a son of Nana Anokye, one Anaabi accidentally exploded killing a man called Sono. We made an oath out of the accident.

Q : Was the Apagyahinamu being referred to a town ?

A : No. It was the area through which the trade route to Cape Coast passed.

Q : What is done to a person who defaults on this oath ?

A : In earlier times he was fined.

Was the fine fixed ?

No.

Is there any stool deity which in earlier times protected the people during wars ?

Yes, it is called Tutu.

Was the tutu deity acquired from the bush or somewhere else like the north or has it been attached to the stool from time immemorial ?

It was brought to the Denkyirahene to aid him during his campaigns.

What rites are performed to the fetich at the end of the year ?

We have no stool deity of our own so we rather pour libation to our black stools.

What does the townsfolk do when the time for festivals come round ?

With the Odwira festival we all go to join the Denkyirahene in celebrating it.

What are some of the things you actuelly take with you for this purpose?

We take nothing as everything is privided by the Denkyirahene for the purpose.

If a sheep for instance is slaughtered during this time what parts of it are given to the Gyasehene ?

It is the Gyasehene who supervises the slaughter and determines who should cook the parts to be used in feeding the stools. He shares out the remainder to all the subchiefs gathered there not forgetting to leave some for himself.

Are there some other smaller stools under this town?

The chief deputises for the Omanhene in his absence :

Some of the towns under us are :

1. Ayikuma
2. Gyimiso Nkwanta
3. Tutuampame

4. Adaboe
5. Tegyaabooso
6. Asuadee

and some others.

Q : When the Gyaase group has to meet at the palace, do all the other subchiefs assemble here to go with you or do they meet you at the palace ?

A : Even if they arrive at the palace first they have to wait for our chief to turn up to lead them to the court. This is because being the Ankobeahene, he is always to be found where the Omanhene is.

Q : Does it mean then that the Gyaasehene and Ankobeahene are one and the same person ?

A : Yes.

Q : When the Denkyirahene wanted to go on a campaign how did he collect hi warriors together ?

A : It was the war captain Asiama Tia who led the forces to engage in battle.

Q : Was Asiama Tia, a Gyaasehene ?

A : No he was Adontenhene (vanguard).

Q : What position was occupied by the Gyaasehene during the wars ?

A : He was always to be found right next to the Omanhene.

Q : Who provided the Gyaase group with guns and ammunition ?

A : The Denkyirahene did.

Q : When the Omanhene needed things like guns and ammunition did he send the Gyaase group ?

A : He sent the Ankobeahene who delegated members of his group to go and effect the purchases.

Q : Did he then after being requested, appoint some other people to purchase the goods ?

A : After being requested thus, he could send say, the chief of Gyimiso Nkwanta.

Q : What was his rank in the state ?

A : He was in the Gyaase group.

Q : Then the Ankobeahene could send any of the palace servants s as stool bearers, umbrella bearers etc ?

A : Yes.

Q : How did a chief obtain money for his treausry in order to e such purchases as guns and ammunition ?

A : In these days gold digging was a major occupation.

Q : Were special days set apart for digging gold for only the c by members of say the whole Gyaase group ?

A : No. Each men dug by himself with his sons and nephews. Howe he gave a part of what he dug up to the chief.

What ever he could dig up was divided into three and one pa ven to the chief.

Q : If the King was at say Jukwa, how could he determine that t gold being declared by a person was the actual quantity he h dug up ?

A : In those days men were always afraid and supersitions about blished institutions, thus no one would ever dare to hide s of his gold. Even now, the profit accuring from timber is d into 3 and one part given to the chief.

Q : Could the King send a messenger to somebody known to be rich ask him to provide him (the King) with a gold finger ring ?

A : No. That was never done. However, if the one defaulted on h oath then as a fine, he could be asked to make a gold ring t the King.

Q : What is the most important oath in this town ?

A : "Efiada ne Denkyiraman" (literally, "Friday and the Denkyir state"). The Friday when we were defeated by the Asantis.

Q : Where did the old trade route to the coast pass ?

A : It passed through this town, Nretweso.

Q : Where did the traders usually stop for rest when they set off say for Cape Coast from here ?

A : They stopped at Hemang and then Jukwa.

Q : When you personally went to the Coast with your brother-in-law what did you go to buy ?

A : We were sent to Jukwa to inform the elders of an incident that occured, being young and healthy, we were selected for the errand.

Q : Could you also be sent to purchase goods at Cape Coast ?

A : Yes. It could be gun powder, salt a kerosene.

Q : Were there any established markets in these parts where people bought and sold goods ?

A : There were no markets as such. One had to hawk one's wares in the outlying townships. I went with one Kwasi Amoako to the Coast to buy salt, a head load of salt cost 25 pesewas. Between the two of us we brought it home and sold it at 50 pesewas a bottle.

Q : What was used to parcel the salt for sale ?

A : "Anworom" (leaves), gourds and bottles. However, there were no markets as we know of these days.

Q : Were traders made to pay tolls before being allowed to cross say, the Twifo stool lands ?

A : No.

Q : Did you pay anything to the hosts who put you up when you stopped to rest on the way ?

A : We paid nothing for such accommodation. However, on our return from the coast it was customary to give such host a little of our wares.

Q : Why did chiefs not collect any tools before allowing you to cross their lands since he had to employ and pay people to keep the routes clear ?

A : When you got to a clearing party you put down your goods and helped with the clearing.

Q : What about if you refused to clear the path too ?

A : You were beaten up and your goods confiscated and shared am... them.

Q : How were you able to cross the Pra River at say Twifo Prasu ?

A : We were ferried across.

Q : Did you pay some tolls ?

A : Yes. Sometimes we were charged 10 pesewas a piece.

Q : Who appointed the ferrymen ?

A : They were appointed by both the Hemang chief and the Mampong chief on either side and the tolls collected for each accordi... gly.

Q : Could strangers also come to prospect for gold on your stool lands ?

A : They could.

Q : Did such strangers first have to seek permission from the chi... or did they have to pay some tax before being permitted to di... for gold ?

A : No. But whatever he dug up was always divided into 3 and one p... given to the King.

Q : Were you not afraid of being attacked by robbers when you set off to trade ?

A : Not at all.

Q : Did you carry guns and matchets ?

A : We carried nothing. There were always people going to and fro... the trade routes.

Q : Did you hear stories of any one who became a murderer and high... way man on the route ?

A : No.

Q : Who was Kwame Abe and where did he stay ?

A : A man from this town called Yaw Appiah niece called Foriwaa. Sh... was returning from farm with two other women one day when Kwam...

Abe intercepted them and spirited her away. A long time after she became pregnant and Kwame Abe brought her to Kagyase during the night. Later a man accidentally came across him when he was smoking a boar he had killed. He found that his hut was filled with Gold rings and other precious goods.

Q : What goods did the traders go to purchase in the north ?

A : There was a man called Kasare who had built a big enclosure packed with slaves, whom he sold to people. Later Samoury took over from Kasare and would even exchange slaves for even corn.

Q : Did you hear whether Samoury wanted to campaign against the Asantes ?

A : No. It was Kasare who wanted to do so.

Q : Were slaves the only things purchased in the north ?

A : They also bought blankets like Bomo and nasaa. All the more important blankets were obtained from the north.

Q : Which were the towns in which these goods were purchased up north?

A : Gyinini, Bolga, Navrongo and others.

Q : What were the names of some of the most valuable beads in those days ?

A : Bodom which was the most valuable and was even as highly priced as gold.

Q : Did it reproduce ?

A : Yes. It reproduced gold.

There were originally two main stools associated with beads, namely Bodomndwa and Mankadwa. The Bodomadwa is the elder. The Bodomadwa is the Akim Kotoku Stool.

Q : Where is the Mankandwa to be found ?

A : It is the Denkyira stool.

Q : How did the Bodomadwa get to Akim ?

A : They are brother stools as they both belong to the Agona clan.

Q : How were the Bodom beads made to reproduce ?

A : They were put into pots and covered up.

Q : What is the emblem at the top of your linguist staff ?

A : It is a carved cooking pot with an animal's head in it to show that "Botire nyera nkwan mu" (literally "the head of an animal is never lost in soup") to show our importance in the palace.

Q : What is the emblem of the Aduana clan ?

A : It is the dog.

Q : What is the response given to an Aduana clans man's greetings ?

A : "Yaa Abrade".

Q : What are the taboos of the clan ?

A : That depends on the taboos of the Clansman's father. If dog meat is taboo to him then it is taboo to his children.

Q : Where did your ancestors originally come from ?

A : They came from Asantemanso to settle at Banso under Nana Gyebi. Their migration was due to the fact that the number of the people had greatly increased and it was necessary to spread out to find new lands.

PANEL

1. Nana Adu Kofi - Ex-Chief of Meretweso (Chief speaker at interview)
2. Kwadwo Ti - Elder
3. Yaa Amponsaah - Queenmother
4. Kofi Nnu - Member of the royal family
5. Kwame Boo - Elder
6. Kwabena Tawiah - Elder.

MERETWESO 25/9/69

Nsasuo :

Nana Kwame Kwadu begye nsa nom,
Asihene begye nsa nom.
Nana Addai begye nsa nom,
Yenkaa no adua, senea ete ne
Se enne Yawada mpanimfoo yi aba
Rebetie mpaninsem etc.

Nsamanfoo momegye nsa nom,
Nkongua momegye nsa nom,
Denkyira man nkwa so.

Q : Nana Meretweso no asee ne sen ?

A : Asee ne se Denkyirahene ote Banso. Na yetui betenaa ha no na nsuo no a eda ha no yentoo ne din. Bere a yebetenaa ha no na Batani bi a oyare etwo kotwaa nsuo no mu. Na ayiri na nsuo no meneee one ne two nyinaa. Nti no yekaa se "Nsuo yi omene etwo" Ene "menetwoso". Tete no a nananom bae no dee na yefre ha Mintakrom. Na omenea owura no na yeyee no Omene two, omene twoso na eyee Meretweso.

Q : Na mofiri he na ebetenaa eha ?

A : Yefiri Denkyira Esaase.

Q : Eyee den na mo tu fii Banso ?

A : Enam akoko akoko. Yene Osei Tutu na ekoe.

Q : Kuro mu ha akodwa no abusu ben na edi ?

A : Aduana.

Q : Mowo Banso na Aduanafoo edi ?

A : Aane.

Q : Ohene ben na odii mo anim fi Banso baa Mintakrom ha ?

A : Amponsem Dakabere. Denkyirahene. Ntow Bonkyi na ode yen bae.

Q : Efi Ntow Bonkyi so besi nne nhemfo ben na abedi adee ha ?

A : (1) Ntow Bonkyi

(2) Gyiimi
(3) Odei
(4) Kwasi Gyeri
(5) Nana Kwasi Adombo
(6) Ayerakwa
(7) Nana Anokye (Abusuapanin)
(8) Kwabena Amponsah
(9) Nana Opoku
(10) Adu Kofi (Speaker) Odii adee beye 1922.
(11) Tweneboah
(12) Kwadwo Odei II
(13) Nana Amponsah II
(14) Seisei ara dee yensii hene.

Q : Motu fii Abanso bae no mobetoo nkurofoo wo ha na mopamoo won ?
A : Mpanimfoo no ara na ebesuaa ha na obiara nte ha.

Q : Mobaa mpotam ha no na mo ne ehefoo na edo hyee ?
A : Yene Asikuma ene Nsuaem ena Achiase.

Q : Na Asikumafoo betoo mo anaa mo na mobetoo won ?
A : Asikumafoo betoo yen.

Q : Na Nsuaemfoo no nso e ?
A : Won nso betoo yen.

Q : Ahemfo a woboboo won din yi mu hwan na okoo sa bi ?
A : Asantewa sa no na Kwabena Amponsah koo bi na ode akondwa mo mu Kofi Num.

Q : Nana, Adinkera sa no hwan na okoe ?
A : Adinkera sa no dee na yewo Banso, Nana Ntow Bonkyi abre so.

Q : Denkyira ha se moreko ahemfie a hwan na mokosi ne so ?
A : Yensi obiara so.

Q : Na mowo Benkum anaa Nifa ?
A : Yewo Gyaase.

Q : Wobetumi akyere kane tete, no dibea a ewo oman no mu a enti moko ahemfie a mo nsi obiara so ?

A : Ene se yeboo Denkyirahene na yenso yeboo yen. Yen na yehwe ahemfie enti yensi obiara so.

Q : Nana wohye Denkyirahene Gyaasehene ase anaa ?

A : Daabi Gyaasehene ara ne me.

Q : Twenetia, yebo so ka asem ben ?

A : Eka "Kantamanto", me nana na biribiara a oka se obeye no otumi di so. Ena se "wo dee wo ka asem a wo nto". Ene Kantamanto.

Q : Ohene ben abre so na Denkyirahene de saa twene yi maa mo ?

A : Nana Amponsem na ode maa Ntow Bonkyi.

Q : Nana abentia nso bo a eka sen ?

A : "Da wo ho so e", onipa bone da wo ho so e".

Q : Eyee den na yekaa "onipa bone da wo ho so e ?

A : Ene se ebia onipa wakoye bone, ama yeakye no. Adee kyee a na wasan akoye bio. Ena yese nana, onipa bone wo ho yi da wo ho so.

Q : Eno nso Nana Ntow Bonkyi no ara na oyee ?

A : Aane.

Q : Nana, kane no na ntam ben na mo ka wo kuro mu ha nko ara ?

A : Yeka Apagyahina mu.

Q : Eyee den na ebeyee ntam ?

A : Nana Anokye ba bi a yefre no Anaafi na Ohene bi de Akwasi Kyei na owui. Yekoe se yerekoye ayie na etuo ko to boo akoa bi yefre no Sono, ena yede yee ntam.

Q : Apagyahina mu no ye kuro anaa ?

A : Daabi. Eye kwan a na yefa ho ko Odwaa no.

Q : Na ntam yi se nkurofoo bi ka na yede ba wanim a na yereye no deen ?

A : Kane no dee yegye wo sika.

Q : Kyere se ente bo kow so ?

A : Daabi.

Q : Kuro mu ha afe so a bosom ben na mosore no ?

A : Yenni bosom biara. Yede mmorosa ne adwan na eko nkondwa so.

Q : Se morebehye fa a deen na kuro mu yi nyinaa ye ?

A : Se Odwira rebeduru a yen nyinaa ko so Denkyirahene ne no twa

Q : Na deen na mo de firi ha ko nanafie wo Dunkwa koboa no hye fa

A : Yemfa biribiara nko. Nneema nyinaa ono ara na ode ba ma yede
fa no.

Q : Se moko ahemfie a nam a yekumkum no mo Gyaasehene deen na yed

A : Enam no dee se yerekoku no a eha hene na ogyina ho na yeku no
a nea yede rekoyi mmusuo no eha hene na oyina yede ama obaa b
akonoa. Eno na yede ko apa kesee so koyi mmusuo fre nananom m
foo. Nea aka no ono na okokye de ma amanfoo no nyinaa. Nea eb
ne so biara na wafa.

Q : Kuro yi wo nkuraa bi nso hyehye nase ?

A : Se Omanhene nni ho a ono na oman yi nyinaa hye n'ase.
Nkuro no bi ne :

Ayikuma,
Gyimiso Nkwanta,
Tutuampame,
Adaboe,
Tegyaabooso
Asuadee.

Q : Eba se moreko ahemfie a edom no nyinaa behyia wo ha na mo nso
ako, anaase wohyia no ho ?

A : Won ko koraa a gye se wotwen eha hene ma oba na wadi anim de m
ako. Ankobeahene ne no. Nea ohene wo biara na owo.

Q : Kyere se Ankobeahene no ara ne Gyaasehene no ?

A : Aane.

Q : Denkyirahene reko ko a deen na yeye ansa na oman no atu aten

A : Ennee Osahene, Asiama Tia na odi anim ansa na yeako.

Q : Na Asiama Tia no na oye Gyaasehene anaa ?

A : Oye Adontenhene.

Q : Gyaasefoo no se moreko ko a ehe na mo di ?

A : Yedi ohene nkyen pee.

Q : Gyaasefoo no hwan na oma won atuo ne akoraboo ma won de ko ko ?

A : Ohene na ode ma yen.

Q : Na se Ohene hia biribi te se atuo ne akoaboo a Gyaasefoo na eko toto saa nneema yi nyinaa bre no ?

A : Ennee Ankobeahene na osoma no ma okoto atuo ne nneema bre no. Osoma no a na watu nnipa ma won ko.

Q : Na osoma no a na ono nso abesoma nnipa a ewo n'ase no bi ma woka anaa ?

A : Ennee obetumi asoma Gyimi so Nkwantahene.

Q : Na ono dibere ne sen ?

A : Owo Gyaase.

Q : Kyere se Nkondwasoafoo ne nnipa a ewo ahemfie ho mu biara otumi soma won ?

A : Otumi soma.

Q : Kane no na mo ye den nya sika to ohene fotoo mu na ohia biribi te se otuo a otumi de koto ?

A : Kane no na yetu sika kokoo fam.

Q : Saa sika no na yetumi tu da si ho se eda sei Gyaasefoo nyinaa nkodi asika mmere ohene ?

A : Daabi. Na yetu amena no a, obiara wo ne wo ba ne wo wofaase. Wo tiri ye na wo disika a ena ohene nso worekoma no bi.

Q : Sika a na won tu no nyinaa, kyefa sen na wode koma ohene ?

A : Yebu mu mmiensa. Ohene dee baako na we nso wafa mmienu.

Q : Na se ohene wo ebia Dwekwaa na wakodi sika wo ha a obeye den ahunu se wamfa bi ansie no ?

A : Kane no na ehu wo wiase, nti no se wonya adee no a wo ntumi mfa nsuma no. Wotwa dua koraa a wobu mu mmiensa ohene dee baako.

Q : Enti ohene tumi soma ko kuro bi so se abrantee bi a wanya sik wo ho mmo petea mehye no ?

A : Daabi, yenye no saa. Na wokoka ne Fiada to a na otumi bo wo h ma wohye no kaa.

Q : Nana wose wakoka ohene Fiada ne deen ?

A : Denkyiraman.

Q : Kane tete kwan a yede ko Odwaa no na eda he ?

A : Na eda Mintakrom.

Q : Se kane no wofiri ha na wosim se woreko Odwaa a ehe na wode ansa na waduru ?

A : Wofi ha a wokoda Hemang, na yeakoda Dwokwaa.

Q : Na kane no na wo ne wakonta ko nsuano a deen na mokoto ?

A : Eno dee asem asi mpanimfoo anim no na woasoma yen nkwadaa no se yen na yen nan mu ye den.

Q : Na wotumi soma mo koto nneema wo Odwaa ?

A : Aane. Wope atuduro a na wakoto. Se nso nkyere anaa krasin a.

Q : Kane no na edwa wo ho a se wo de wo , nneema ba a wokoton no mu ?

A : Na edwa nni ho Wokyekyere wo nneema a na wo de nam repae. Mek no me ne Kwasi Amoako na ekoe. Na metoo nkyene atifi siremmien ne taku de soaa no. Yede no asoa soa saa na ebae. Yebae no ow nkyene akotoa sirenum.

Q : Yede deen na ekyekyere siesie ?

A : Yede anwonoma ne etoa ne kontea mu. Na yenni dwa.

Q : Na se woretwam Twifuhene asaase se a ogye wo too ansa na wam watwa mu ?

A : Daabi.

Q : Se wo kosoee obi na adee na adee kye na woreko a ogye wo sika anaa ?

A : Ongye yen hwee. Yenye hwee ma no. Se woreba a na nneema a eso no, wakye no bi.

Q : Nana aden nti na ohene no a mo nam nasaase so no ngye mo sika na ode abo paa abo okwan no esiane se ne nkoa na ebo na mo nso moafa so ?

A : Woduru ho na se yerebo kwan a na wode wo nneema ato ho abo bi.

Q : Na se woka se woremmo nso ?

A : Ennee wo nneema no na won afom afa.

Q : Se mo duru pra no so wo Twifo sei a moye den na etwa ?

A : Kane no na ehyen da so.

Q : Nea otwa mo asuo no gye wo sika bi ?

A : Aane. Ebia ogye wo sireko.

Q : Hwan na na ode asu twafoo no betena ho ?

A : Se wotwa ko do a na Hemanhene agye wo sika. Wotwa ba ha nso a na Mamponghene nso agye wo sika.

Q : Kane no a na yedi asika wo ha no na ahohoo a enye kuro mma tumi bedi bi ?

A : Wotumi ba bedi.

Q : Na ohohoo saa no gye se osre kwan na mogye no too ansa na wadi asika no bi ?

A : Daabi. Otu amena nya sika a na yebu mu mmiensa.

Q : Kane no na monam reko abatadie a na mo nsuro akwamukafoo ?

A : Yensuro hwee.

Q : Na mokita atuo anaa nkrante ?

A : Yenkita hwee. Bere biara na nnipa nam so.

Q : Mo ante obarima biara nka a yese obetenaa kwan no mu di awu ?

A : Daabi.

Q : Na Kwame Abe no ote he ?

A : Ono dee, obarima bi yefre no Yaw Appiah na ne wofaase de oriwa. Ena Foriwaa no ne maa mmienu na woreko akuraa. Oto sii mu na okyee Foriwaa kowaree ne ne no nynsenee na ode no baa Kagya ase. Akyire yi obi nam wiram na oko puee Kwame Abe so se wakum kokote awe abi. Ena otoo no tuo kum no. Okoo a mpetea, ne nneema na ahye ne dan mu ma yi.

Q : Na mpaninfoo ko Sarem no nneema ben na na woko fa ba ?

A : Obarima bi, yefre no Kasare ho na woko a waye ban kesee na m gu mu. Woko a na wakoto bi. Kasare fii ho na etoo Saamoono. na woyi nnipa a na wo de aburoo ama no.

Q : Saamoono no wotee se anka ope se oko ba Asanteman mu ?

A : Daabi. Kasare na anka oreba.

Q : Nnonko nko ara na na yeto wo Sarem ?

A : Ena afei, efa nnasoo nsoto se, Bomo, nsaa, mpanimfoo nnasoo akeseakese nyinaa na efi Sarem.

Q : Nkuro ben so na na woko kototo saa nneema yi ?

A : Gyimene, Bolga ne Navrongo nyinaa na woko. Wo ara nea wahoo beduru na woko.

Q : Kane nhwenee papapaa no bi na yefre no sen ?

A : Ebi ne Bodom, eno ne ahwene kese paa no. Na yebu no te se sib

Q : Eno na na ewo no ?

A : Aane, na ewo sika. Abodomnwa na Mankandwa. Bodomndwa na eye ene Akim Kotoku. Ena Mankandwa.

Q : Mankandwa no wo he fa ?

A : Ena ewo Denkyira no.

Q : Eyee den na Bodomndwa no koo nohoa ?

A : Aye anua. Won nyinaa ye Agonafoo.

Q : Bodom no na yeye no den na ewo ?

A : Yede to kukuo mu na awo.

Q : Nana Akyeampoma so deen na esi so ?

A : Me ara na meyee poma. Mannene Kwansen na mede aboa ti ato so kyere se "Botire nyere nkwan mu", a ekyere se yen yenyera ab

Q : Aduana abusua no deen na ebata ho ?

A : Ene Kraman, otwea.

Q : Wobo nton ben ?

A : Abrade.

Q : Aduana ni kyea obi a ogye no sen ?

A : Ebi gye abrade.

Q : Na moakyiwadee ne deen ?

A : Eno dee wo papa a obewo wo no se okyiri Bodom a na wokyiri kraman. Okyiri asibe a na wo nso wo kyiri.

Q : Mo nananom fi he na ebae ?

A : Yefi Asantemanso na ebaa Banso. Ohene no de Gyebi. Nnipa no na wodooso do a wonya aduane nni. Na ose wafa ne nnipa na ose omfaa ne nnipa biara na obeko ma wakyere no ne nnipakoro a wafa no.

ABEDWAFOO

1. Nana Adu Kofi - Meretwesohene ene Denkyira Gyaaschene (about 85 years old)
2. Kwadwo Ti - Opanin
3. Yaa Amponsaah - Obaahemaa
4. Kofi Nnu - Odehyee
5. Kwame Boo - Opanin
6. Kwabena Tawia - Opanin.

MRADAN 23/9/69.

Libation :

Lord God Almighty, Mother Earth, drink,
Today is Tuesday and these gentlemen,
Are here to listen to and record our histories,
They have provided us with a bottle of drink
To pour libation to you so that you would
Ensure that everything goes on smoothly.

All ye thirty different deities your drink,
Let the institution of Chieftaincy live for long,
Let the Denkyira State prosper,
Let all who are gathered here live long.

Refrain : Well spoken.

Q : How did this township come to be called Mradan ?

A : When our ancestors migrated from Maase to these parts they found that "Mmere no adane" (literally "times have changed") and thus founding this place they called it Mradan, a corruption of "Mmere adane".

Q : In what part of Asante was Maase ?

A : What I know is that in the beginning when the Creator had finished with his work and was about to leave, there remained one thing whose name was not known. On being asked he replied wearily "Mabe" (I am tired) which eventually was corrupted to the name "Abe" (a tree). It was under this Abe that our ancestors emerged and there re called the settlement "Maase" (Abe-under).

Q : Who led the people from Maase to these parts ?

A : Nana Amo Kusi Yiadom.

Q : Did you migrate here as a result of war ?

A : Yes. It was fought between the Denkyiras and Asantes.

Q : What clan dees the chief belong to ?

A : The ruling family belongs to the Ekoona clan.

Q : Where is the first and original township of the Ekoona clan from which they scattered throughout the land ?

A : After the war, we scattered. Some were left in Asante. Others went to Wassaw, Fante and we came to these parts.

Q : Did they not settle somehwere when they moved out of Maase ?

A : They settled old Maase at a place between Obuase and Akwansramu.

Q : Can you tell us the names of all the chiefs who have been enstooled here since you first settled here ?

A : We settled here under :

(1) Tomfoo Kuru
(2) Nana Nintin.
(3) Akwatia Burunan
(4) Kwame Kuma
(5) Kwame Kuma II (Present Chief).

Q : What about the names of those chiefs who were destooled ?

A : They were (6) Nana Okoampa
(7) Nana Ofori.

Q : Which of these Chiefs went to any of the Denkyira-Asante wars ?

A : Nana Amo Kusi Yiadom fought in the first war involving the Denkyiras and Asantes.

Q : Who was the chief of Maase when Nana Kojo Tibo was the Denkyirahene ?

A : Nana Tomfoo Kuru.

Q : What response is given when an Ekoona Clansman greets somebody ?

A : "Yaa Ahenewa" or "Yaa Dokuna".

Q : When you arrived here from Maase did you find the land already settled by some other people ?

A : The land was settled by the Aowins who fled on hearing of our approach so we appropriated their lands. While they were fleeing they left a group to "tie" (listen) whether the Denkyiras were chasing them. They have eventually become the "Beties".

Q : Where are the "Beties" to be found these days ?

A : They also form part of the Aowins.

Q : Did the whole lot of Aowins then settled here flee or were any of them left and eventually integrated by your people ?

A : They all fled. If some are to be found now, then it would be those who have come to seek employment.

Q : What is the emblem to be found atop your state umbrella at the bars ?

A : Palm branches.

Q : What is symbolised by the palm which is placed on your umbrella ?

A : This is because our ancestors first settled under a palm tree.

Q : What emblems are to be found on the linguist staff ?

A : It is a carved tortoise and snail to depict the proverb "Ekaa nwa ne akyekyedee nko a anka atuo nto wirem da". (literally "were it for the snail and tortoise, there would never be any shot in the forest").

Q : What is the taboo of the Ekoona clan ?

A : The meat of the buffalo (Ekoo).

Q : Does the town have any oath which is only limited to this place ?

A : Our Chief Nana Akwatia went to the Gyaman War during which many of our warriors were killed. This so saddened him that he made the oath "Maka Akwatia Gyaman" (literally "I invoke what happened to Akwatia during the Gyaman War).

Nana Kwame Kuma was also involved in a land dispute which became so long drawn that it was settled at Sekondi. Thus there is also the oath "Meka Kwame Kuma Sakunne" (literally I invoke Kwame Kuma's Sekondi).

Q : What actually happened to your people during the Gyaman War ?

A : Most of them were killed.

Q : What fine is imposed on someone who defaults on any of these oaths ?

A : There is no fixed fine since it is determined by the gravity of the offence. One may be fined N¢4 or N¢8 as the case may be.

Q : What is the rank of this stool in the Denkyira state ?

A : In the olden days, the Ayanfuri, Dominase and Mradan stools could go in andout of the Palace because they originally were settled at Maase. However, the constant warfare has reduced our numbers so that now it is necessary to seek audience with the Denkyirahene through a linguist or palace servant. Right now the three original stools of Maase are under the Mfuom chief through whom we have to channel all our cases needing the attention of the Denkyirahene.

Q : Who was the Denkyirahene who placed your stool under the Mfuom chief ?

A : Nana Kwadwo Tibo.

Q : Are there any stools which are subject to the Mradan stool ?

A : Yes, there is the Dunkwa stool.

Q : What ceremony has to be performed to you before one is allowed to work on Dunkwa stool lands ?

A : Since the stool is guarded by members of my own royal house, they accept and use any profits accruing to their stool lands, on my behalf.

Q : What deity was attached to the stool and used in waging wars in early days ?

A : It is called Akua Nam.

Q : Where was it acquired ?

A : It was not an acquired deity. In the old days, these deities manifested themselves and possessed people who were shown how to serve them. Ours has been our war-god from time immemorial.

Q : At the end of the year what do you offer to it ?

A : We celebrate its festival with a sheep, some fowls and some drink. We pour libation and sacrifice the sheep or fowls to the deity.

Q : Whar are the taboos of the deity ?

A : It abhors the flesh of a dog.

Q : Are there any other deities beside this one ?

A : There are no others apart from personal deities possessed by individual medicine men. The stool deity is the Akua Nam.

Q : Does it have a priest ?

A : Yes. There she is Okomfo Serwaah. She performs ritual dances every Adae day.

Q : Does it have a shrine ?

A : No. It is kept in my own chamber.

Q : Does the deity possess only members of a particular family to serve as its priests or does it appoint just any person ?

A : No, it is not the type of deity which appoints its priestesses haphazardly. All the priests have been member of the same family.

Q : For how long has the present priestess, Serwah, served the deity ?

A : She was brought here on Saturday. The following Thursday there was the earthquake which shook the whole country (1939).

Q : Did you ever go to buy salt at the Coast ?

A : Yes.

Q : Did you also go to trade in the North ?

A : My uncles traded in those parts. Personally, I never went there.

Q : Which coastal towns did you go to ?

A : I have been to Saltpend, Cape Coast, Elmina and Sekondi.

Q : Did you walk ?

A : Of course.

Q : How long did it take you to reach Sekondi from here ?

A : It took me four days to walk to Cape Coast.

Q : Where did you sleep during the nights ?

A : From here our first stop was at Bopobiri. The next night found us at Mampong (Twifo) Our next resting place was Jukwa from there we finally got to Cape Coast.

Q : How did you obtain accommodation when you stopped in a town ?

A : At any town in which you wanted to pass the night, you put down your headload at a convenient place on the town and then went from house to house looking for accommodation. When you secured one, you took in your goods.

Q : Were you charged anything for the accommodation ?

A : We were not charged anything.

Q : How did you secure accommodation at the Coast ?

A : One had to beg as well because it was not an obligation on any person to offer accommodation to strangers.

Q : What goods did you buy when you went to the Coast ?

A : We bought salt, smoked fish, gin or anything one wanted.

Q : How were the goods sold in these parts, were there markets ?

A : With the salt, it was parcelled in leaves, usually of the anwo-nomo" (type of plant with single broad leaf) two pesewa a piece and put in front of the house or carried through the town. There no markets.

Q : Did you meet the age of gold dust ?

A : Yes.

Q : How much salt could a man carry from the Coast ?

A : If you were very strong, you could carry about twenty pesewas worth which meant a big bagful of salt.

Q : With whom did you go to the Coast ?

A : With my uncle (mother's brother).

Q : Were you not afraid of robbers and murderers when the two of you set off alone ?

A : There were no robbers. Those who clared the footpaths however extracted "akwanmude" (passage toll) from the traders. This was about 5 pesewas and could be paid for either in kind or in gold dust.

Q : Did the chief of say Twifu extract any tolls from the traders passing through his lands ?

A : No. Tolls were paid only to those who ferried people across the bigger rivers.

Q : How much was this ?

A : About 5 pesewas.

Q : Could a rich man hire people to accompany him to the Coast for the purpose of headloading goods like salt for him ?

A : Oh yes. If a poor boy also humbly approached a rich man for a loan to trade with he could also be given it.

Q : How much would one pay to a hired hand ?

A : It varied. Sometimes one could give about N¢2 to another to go and bring goods from the Coast for him. On his return he was paid accordingly.

Q : In early days what types of goods were sold by men and which were reserved for women ?

A : If I for instance had a wife, I gave her some money and together we went with her to the coast to buy goods. The men engaged in gold digging and were solely responsible for selling the goods brought from the coast. The women merely accompanied them.

Q : Did the men then carry on the salt and smoked fish retail trade ?

A : Yes.

Q : Where could guns be bought from ?

A : Guns were bought at Cape Coast.

Q : Did none of the traders set up a store in which he retailed goods like guns bought at the coast ?

A : No. Guns were always bought at the coast.

Q : If a young man come of age what was required of him by the father before he sought a girl's hand in marriage for him ?

A : Since the father was responsible for the upkeep of his son, when young, the later has to work for him till he is of marriageable age. Then when he saw a girl of his choice, the father set about making the necessary arrangements.

Q : Was it customary to provide the son with certain things that were necessary to start him in life ?

A : If you had money you bought a gun for him.

Q : Could a father vete a boy's marriage to a particular girl ?

A : If the father, found the girl's character to be exemplary, he would agree to the boy's intention. Otherwise he would prevent the marriage.

Q : What were some of the grounds for preventing a boy's marriage to a particular girl ?

A : If the girl's family was known to be wicked he could prevent it.

Q : Was there a market in town in which goods were sold and bought ?

A : No.

Q : How then were goods sold ?

A : If I bought salt for instance, I would parcel it up in say pesewa, 3 pesewa or 5 pesewa worth and may wife would hawk it in the surrounding townships. It was not everyone who could or would go to Cape Coast. Thus when one brought his goods, it was necessary to hawk it for others to buy them.

Q : Were women only those who hawked the goods ?

A : Yes.

Q : Which town in the Denkyira state became a famous market centre

A : There was no such town. If one had goods in the town for inst he hawked them in places like Diaso, Tonsuo Sim and Obuasi ti he had sold them all.

Q : Then there were no market towns like Edubiase in Adansi where people went to buy and sell goods ?

A : In those days there were no such markets. You had to hawk you goods by yourself.

Q : Then a chief did not realise any revenue in market tolls in t days ?

A : No. There were no markets and therefore no market tolls.

Q : When a chief sent on expedition to the cost to buy guns did he provide an escort party with guns and fly-whisk or linguist st to show it was on a chief's business ?

A : No, such things were provided with such expeditions.

Q : Has kola been cultivated on a large scale anywhere in the Den state ?

A : No. Kola was cultivated by the Assins.

Q : What weapons were used to wage wars before the white men came

A : The white men have been with us for a long time.

Q : Before gold dust was introduced what was used as currency ?

A : Gold dust was provided as the means of currency in the beginni by the Creator himself.

Q : Were cowries never used as such ?

A : Cowries were used for sometime in the north.

Q : What was used for weeding and clearing bush before the white m came ?

A : In those far off days there were indigenous black smiths in th land. They could fashion cutlasses even bullets with iron ext

ted from impure iron ore "atwetweboo". What they did was to dig big holes and let out small channels from them. They then made a big bonfire in it and melted the "atwetweboo". The molten iron then flowed out through the channels and was used in fashioning tools and weapons such as cutlasses and hoes for digging up yam tubes and holes. My own grand ancestor Tomfoo Kuru was a black smith.

Q : How were you able to ascertain whether a piece of land was good for farming ?

A : We could not find out such. However, if one farming land yielded little produce we moved to another.

Q : Who became a famous craftsman in the Denkyira state ?

A : It was later after the arrival of the white man that gold smithing was introduced. In ancient times what the chiefs did was to bore holes through the bigger gold nuggets and after passing a piece of string through them use them together with beads as trinkets and arm and knee bands.

Q : Where were there to found craftswomen whose speciality was producing eartherware pots in the state as was obtaining at Edubiase in Adansi ?

A : I never head of any such place in this state.

Q : Have there been any land disputes involving this stool ?

A : Yes. The earliest as with the Ayanfuri stool. Later ones were with the Abuakwa and Twifo Mmrayem stool.

Q : How far were the cases proscuted ?

A : As far as the High Court.

Q : Who was the Mradan chief who was engaged in the dispute with Ayanfuri ?

A : He was Kwame Kuma together with Opanin Kofi Ahyia, as well as the Abesoahene Kwasi Wireko against the people of Ayanfuri.

Q : Who was Kwame Abe ?

A : He was a murderer in these forests. He hailed from Asante and killed after he had carried on his notorious acts for a long

Q : It was said that he robbed traders of their goods ?

A : He also killed them. Three murders were even attributed to him Denkyira Buabenso.

Q : How old were you during the Yaa Asantewa War ?

A : I took part in the war as my uncle's stool bearer.

Q : Did you then go to war with a chair ?

A : Yes because every chief was accompanied by his black stool when went to war.

Q : Were you married at that time ?

A : No. I was very young then but quite daring.

Q : Did you hear anything about the capture and deportation of Prempeh ?

A : It was just about 3 years after Prempeh's deportation that the Asantewa War started. I was very much aware of what was happening at that time. For instance houses were merely rooted with grass and we young boys used to peep through them at the women who were in the rooms "retwe mobomme", (singing songs exhorting the gods to protect their loved ones at the war front).

Q : How old were you when Atwereboana was fighting his brother Prempeh which resulted in the struggle between the Bekwais and the whole Asante state ?

A : I had been born then but was quite young.

Q : Did you hear of the Karikari War also ?

A : I had not been born then.

PANEL

1. Nana Kwame Kuma II — Chief of Mradan and main Speaker at interview.
2. Kwasi Badu
3. D.K. Frempong
4. Kwasi Amponsah — Head clansman
5. Kwasi Bobi — Linguist
6. Kwasi Ntrakwa
7. Kofi Awere
8. Yaw Wireko
9. Abenaa Kyereko — Fetish priestess
10. Amo Amperetowaa
11. Kwasi Adama — Leader of the Asafo Company.

MRADAN 23/9/69

Nsaguo

Otweeduampong Nyankopon,
Asaase Faa nsa o,
Amannee a ewo ha ne se, enne Benada yi
Aban atu nnipa yi se womme tie mpaaninsem,
Wobae yi wokura won nsam nsa
Schnapps akotoa baako se Kyeame me
ngyina ho mfa bi mmo mpae ma adwuma
yi nko se ....
Abosom nnusa mo megye nsa nom,
Ahenema nkwa so,
Denkyiraman nkwa so,
Yen a ahyia ha nyinaa nkwa so.

Nnyesoo : Mo ne kasa.

Q : Kuro yi eyee den na yefree no Mradan ?

A : Bere a yen nananom tuu fii Maase na wobaa ha no na yenim se "mmere no adane" nti na yebekyekyeree ha no yefree no Mradan.

Q : Maase no wo Asante fa he sei ?

A : Nea menim ne se, Odomankoma boo adee wiee a oreko no, ekaa adi baako pe a na yennim ne din. Yebisaa no no na ose, "Mabre", na yese yefre no "Abe". Abe no ase na nananom bepuei ena yefree Maase.

Q : Nana no a ode mo firi Maase bae no na yefre no sen ?

A : Yefre no Nana Amo Kusi Yiadom.

Q : Na eko na esii nti a ode mo tu baa ha ?

A : Aane. Denkyira ne Asante na ekoe.

Q : Nana nabusua a na obo ne dee ewo he ?

A : Yeye Ekoonafoo.

Q : Ekoonafoo no firi he fa ansa na worehwete na eyi faa ha, na ofoforo nso faa do hwaa ?

A : Bere a yekoo a yereba no yen nyinaa hwetee. Ebi kaa Asante, obi koo Wassaw, ebi nso faa Fante na ebi nso baa ha.

Q : Nananom fi Maase reba no wansua baabiara ansa na wobeduruu ha ?

A : Yesuaa Maase dedaw wo woreko Obuasi no se wotra Akwansramu pee a, eho na yebesuaae.

Q : Nana monkaekae yen ahemfo nyinaa abedi adee ko efi Nana panin a ode mo besuaa ha nabre so ?

A : (1) Tomfoo Kuru na ode yen bae.
(2) Nana Untin
(3) Akwatia Burunan
(4) Kwame Kuma
(5) Kwame Kuma II

Q : Nana na ehefoo na edii adee a won anwu wo akondwa no so ?

A : Ene (6) Nana 'Koampa
(7) Nana Ofori.

Q : Saa ahemfo a wabobo won din yi, hwan na okoo Denkyira ne Asantefoo Sa no mu bi ?

A : Nana Amo Kusi Yiadom koo Denkyira ne Asante ko a edi kan no.

Q : Bere a Nana Kwadwo Tibo di adee no na Maasehene ben na ote adwa so ?

A : Tumfoo Kuru.

Q : Ekoo na ni kyea obi a nnyesoo ben na ogye no ?

A : Yaa Ahenewa anaa Dokuaa.

Q : Motu fii Maase no a mobaa ha no, mobetoo nkurofoo wo ha anaase na obiara nni ha ?

A : Bere a yereba no na Aowinfoo na eve ha na wotee yen nka se yereba no na wodwanee ena yen nso behyee won anan mu. Na woredwane no na wose Betie foo no se "montie se Denkyirafoo no reba a". Ena yefree won "Betie".

Q : Nana, Betiefoo no won wo he fa sessei ?

A : Won a na yefre won Aowinfoo.

Q : Enti Aowinfoo no nyinaa dwane koe a anaase ebi kaa ha a mode won fraa mo mu ?

A : Ebi anka ha. Adwumaye nti na enne ebi a won mu bi beba ha.

Q : Na yebo dwa na wode kyinie ko a edeen na esi so ?

A : Yede abe mpapa na asi so.

Q : Aden nti na mode abe na esii kyinie no so ?

A : Eei se Abease na nananom bepuee.

Q : Na Akyeamepoma nso deen na esi so ?

A : Mede sei ye "ekaa akyekyedee ne nwa nko a anka otuo nto wiase da".

Q : Ekoonafoo akyi wadee ne deen ?

A : Ene ekoo.

Q : Kuro yi nko ara wo ntam bi a yeka ?

A : Me nana Akwatia na okoo Gyaman ko bi ma yen nnipa hyee pii, Enti no "Yeka Akwatia Gyaman", Afei Kwame Kuma nso manso bi a eyee dendenden pa ma ekowiee Sakunne. Enti no "Yeka Kwame Kuma Sakunne".

Q : Mokoo Gyaman no asem ben na esii wo ho ?

A : Nneema seee pii ma yendom nyinaa wui.

Q : Se obi to saa ntam yi a mogye no deen ?

A : Eno dee ente [illegible] do. Se ese pon mmiemu anaa pon nan a [illegible]

Q : Denkyiraman mu ha, nana, wo dibere ne sen ?

A : Tete ahemfie wo ho sei, me, Ayanfuri, Dominase, yeye Maasefo. Anka mesore na se mereko ahemfie a, mihunu kyeame na mebo no ammanee a na mereko. Se enso mihunu ahenkwaa na mebo no amma a na mereko. Nanso yeako ama yen nnipa mmiensa yi mu dodoo a awu no enye enti no ohuu se yeakoma no ye deen enti no omaa me, Ayamfuri, Dominase kodii Mfuomhene ho, enti asem biara a yede kobo ne so a na ono nso de aba ahemfie. Anka kan no deen ara me wo me benkumhene.

Q : Denkyirahene ben abere so na omaa mfuomhene behwee mo so no ?

A : Kwadwo Tibo.

Q : Nana wo wo nkuro bi hye wo ase ?

A : Dunkwa.

Q : Se obi rekoye Dunkwa asaase so adwuma a deen na yetua ma no ?

A : Madehyee na mede won asisi ho. Nti se biribiara ba na wodi a, wodi gu me yam nti no me mmisa won ho asem biara. Biribi ba ha na me nso megye a obi mmisa me ho asem biara.

Q : Obosom ben a otaa akondwa yi akyi a kane no na mone no di ako ?

A : Yefre no Akua Nam.

Q : Teteho no wokogyee no wo he ?

A : Onye bosom a yetu. Teteho no wowo ho na bosom bi bepue a, ebia na wakyere obi , na ose mefi abusua yi mu a se ewo se wohwe no. Yene no na adi ako ara ma abeto nne.

Q : Eduru afe a deen na moye ma no ?

A : Yehye no fa. Wo nya wo dwan, nya wakoko wo nya wo nsa de ama de abo mpaee. Na yede bi agu so na yeakum bi agu so.

Q : Bosom no akyiwadee ne deen ?

A : Ene kraman.

Q : Mowo abosom foforo ka eyi ho wo ha ?

A : Yenni bi te saa na mmom se obi ba a ebia na owo aduro na ode ono ara bosom nam. Nea owo akondwa ho paa dee one Akua Nam no.

Q : Yekom no ?

A : Owo komfoo. One na ogyina hono. Eduru adae biara a okom.

Q : Mowo asonee wo ho ?

A : Onni asonee biara. Me ne nc na ete dan mu ha.

Q : Bosom no ye den na oka nnipa. Obiara wo ha a otumi kosi no so anaase eye abusua baako ?

A : Nye se obiara wo ho a osoree na wakoka no. Bosom no nea ofiri yii nnipa no efie ho ara na daa wokom no.

Q : Nana Komfoo Serwaa akom no mfie beye sen ni ?

A : Yede me baa ha Memeneda ne Yawoada annwummere na asaase wosoe.

Q : Nana wokoo mpoano kotoo ankyene da ?

A : Aane.

Q : Na wokoo Sarem nso pen ?

A : Me wofa nom na na edi dwa wo ho na me ara dee manko ho bi da.

Q : Wokoo mpoano no kuro ben so na wokoe ?

A : Mako Akyemfo, Oguaa, Edina, Sakunne.

Q : Nana na wonam fam ?

A : Na wode deen.

Q : Nana wodi nna ahe wo kwan mu ansa na wofi ha aduru Sakunne ?

A : Mede nnanan na eduru Oguaa.

Q : Na adee sa a woda he ?

A : Yefiri ha a yeko da Bopobiri. Adee kye a, wo a wobeda Mampong m wada. Wofiri ho a wokoda Mfuom, wofiri ho a woko Dwokwaa, Wofir ho a na woreko Oguaa.

Q : Na moduru ho a moye deen nya dabere ?

A : Woduru kuro no mu na wosoee wo nneema a worekyinkyin afie mu sm dabere. Nea wobenya no na wafa wo nneema akoda ho.

Q : Adee kye na woreko a ogye wo biribi ?

A : Onnye wo hwee.

Q : Wokoduru mpoano nso a woye den nya baabi da ?

A : Wosre sre nti no wobenya baabi ada. Na yenni tumi wo ho, wosre.

Q : Mpoano ho nneema ben na wokotoe ?

A : Yeko a yekoto nkyene. Emane, nsa o, nea wo ara wope.

Q : Nkyene no mode bedu bedu ha a na moton no sen ? Na edwa wo ho a moton no so anaa ?

A : Yekoto nkyene no ba a, na mmaa akotete anwono mo ahaban aba na yeakyekyere no naama, naama, sika futuro. Na edwa nni ho.

Q : Wabre so, Nana, na yedi sika futuro ?

A : Aane.

Q : Enti woko mpoano a nkyene beye ahe na wobetumi ato de aba ?

A : Wa a woho ye den, nea wobetumi asoa ara ne sirenmmienu. Nkyene kotokuo baako siremmienu.

Q : Wore hwan na ekoo nsuano ?

A : Mene me wofa.

Q : Na mo mmienu nko ara na na mo nsuro awudifo ne akwanmukafoo wo kwan mu ?

A : Awudifoo dee won a na ebo kwan no na se woduru ho na woregye akwanmudee a na se biribi na wo wo a na wayi bi ama won. Takufa wode ma won a na wako wo baabi.

Q : Na wofi ha koduru Twifo a, Twifohene gye wo biribi ansa na wama wo kwan atwa mu wo n'asaase so ?

A : Daabi. Nsuo no a wotwa no ara na yegye wo sika.

Q : Na nsuo no wotwa a yegye wo sen ?

A : Takufa.

Q : Se obi wo sika a, otumi bo obi paa ma osoa ne nneema tese nkyene sei bi ma no ?

A : Eno dee se woreko na wonni sika na woba se "panin, ma me sei na menfa nkoto adee a na mama wo bi na wode akoto wade ko no.

Q : Na wobo no paa a wotua no sen ?

A : Eno dee mereko na ebia wama me ponko. Saa ponko no mede kofa nneema no ba a na wodea na watua me ka.

Q : Kane no nneema ben na na emmaa ton na mmarima nso deen na na woton ?

A : Me wo me yere a na me ara mama no sika na meka ne ho na yeakofa nneema no. Eha nso mmarima no di asika yetwa amana a na yeayi sika no. Emaa no dee na wonni dwa na mmom me wo me yere a na mene no ko akofa nneema.

Q : Enti nkyene ne mmane dwa no nyinaa na mmarima na mo di ?

A : Aane, yen na na yedi.

Q : Na se worepe tuo ato kane no a ehe fa na wo nya bi to ?

A : Etuo dee yeto no Oguaa.

Q : Na enti no won a na eko mpoano no yi na obi nyee stoo a osesa atuo no begu mu ton ?

A : Daabi, obiara ko Oguaa na okoto.

Q : Na aberatekoro bi so aware a, dwuma ben na ese se oye ma opapa ansa na wagye awaree ama no ?

A : Se mawo me ba yi na mehwe no no se onyin a ese se ono nso hwe
Enti oye adwuma ma me ara kosi bre a waso awaree no na ohunu
a na menso magye no ama no.

Q : Na se orebeware a wode nneema bi gya ne kwan na ono nso de ak
ne bra ?

A : Se wo wo sika a wokari bi ma no, woto tuo ma no.

Q : Kane no se woba hunu obaa bi a ope se oware no a etumi ba se wobeka se obaa yi dee wo mpene ma no nware no ?

A : Se ohunu obaa saa a na me panin no mehwe na se nabrabo no ye d
a mepene so ma no. Mempe nso a metumi aka kyere no ama no agya

Q : Kane no nneema ben na mpanimfoo de si awaree ho kwan wo ofie bi mu ?

A : Ebi a na wode panin no wo nim se efie ho nye nti no na wasi wo no ho kwan.

Q : Kane no na yewo dwa wo kuro mu a yeton se nneema ?

A : Daabi.

Q : Sen na na yetumi ton nneema wo kuro mu ?

A : Nkyene sei se mekoto ba bekyekyere a na me yere de rekyima nkun nkuro so ton.
Enye nnipa nyinaa na eko Odwaa. Enti se wokofa ba a esese wokyek kyere de kyima ma nea orepe bi nya bi to.

Q : Eno dee na emaa na esoa ton ?

A : Aane.

Q : Denkyiraman mu ha, kuro ben na egyee din a nkurofoo soa nneema ba so beto bi de ko ?

A : Denkyira ha yede nneema no kyima ara ko Diaso, Tonsuo Sim, Obuasi kosi se nneema no besa.

Q : Kyere se Denkyira ha dee na monni baabi te se Edubiase a Adansifoo ko kodi dwa no ?

A : Kane no na yenni dwa saa. Wo ara wo nneema no na wode kyima ton.

Q : Kyere se ohene wo kuro mu a onya obiara ngye no adwadee ?

A : Daabi. Adwadee nni ho.

Q : Kane no se asem si na ohene pe se osoma nnipa ko Adwaa koto atuo a, yede atuo anaa afena ana akyeamepoma bi di saa nkurofoo no anim na eko anaa se woye no deen ?

A : Na yemfa hwee nka ho nko.

Q : Yeaye bese ho adwuma wo Denkyiraman yi mu ha pen ?

A : Bese dwuma dee yenyee bi ha da. Eye Assinfoo adwuma.

Q : Oburoni mmae no deen na na yede di ako ?

A : Aborofo bae no akye.

Q : Kane no a na yenmii sika futuro no deen na na yedi ?

A : Sika futuro dee Odomankoma boo adee no obo baŧaa yen ho a yede didi.

Q : Na serewa nso na yedi ?

A : Serewa dee kan no na mpaninfoo di wo Sarem nanso etwaa mu.

Q : Deen na Oburoni mmae no na yede do ?

A : Oburoni mmae no nananom wo atomfoo. Na aboba sei na woye bi. Wo atwitwa abura beye se fie ha na yeabubu gya agu mu na yede aboba gu mu ma enane. Na woayi ka te se asuka yi na enam mu ko. Enane saa a na yedum gya no na yeyi a na yekoto de bi ye asekan, asoso ne etoa, ete se soso ; eno na yede tu amena ne bayere.

Q : Kane no na moye den hu se asaase yi ye asaase pa ?

A : Yenkyere na yese "woye adwuma na cha sei amma a wotu ko ha".

Q : Hwan na ogyee din wo Denkyiraman yi mu a na onim dwinie ye pea

A : Ennee akyire yi a aborofo bae yi na "goldsmith" foo reba. Kane no dee mpanimfoo ye asika nya mpokoa a esoso a na wosina sina ahwenee de siesie won ho.

Q : Na ehe na na yeye nnwowa ne nkukuo wo oman yi mu te se nea wo wo Edubiase wo Adanse no ?

A : Eha mmom dee mentee bi da se ebia Mradan na ebi wo.

Q : Wone obi atwe asaase ho manso pen ?

A : Aane. Kan mpanimfoo ne Ayanfurifoo twee. Afei efiri ho me ne kwafoo. Afei me ne Twifo Mrayemfoo atwe.

Q : Na motwee ara na ekoduu he ?

A : Ekoduu High Court.

Q : Mradanhene ben na one Ayanfurifoo twee manso no ?

A : Panin Kofi Ahyia, ene Kwame Kuma ne Abesoahene Kwasi Wireko na Ayanfurifoo twee.

Q : Na hwan na na yefre no Kwame Abe ?

A : Kwame Abe na oye wudifoo a ote po yi mu. Ofiri Asante. Yeyeeyee yekyeree no kum no.

Q : Yese okyere wo a na wagye wo nnaema ?

A : Oreku wo nso aka ho. Okum nnipa beye mmiensa wo Denkyira Buaben

Q : Yaa Asantewa too tuo no na wadi mfe boye ahe ?

A : Mekoo bi. Meso wofa akondwa.

Q : Nana, na woreko ko a na woso akondwa ?

A : Aane. Woreko a W'akondwa tuntum ka ho.

Q : Saa bere no na wo nwaree ?

A : Daabi. Na meye abarimaa na mani na na eye den.

Q : Bere a yebekyee Prempe no wotee ho asem ?

A : Ah. Yekyee Prempe koe, anni mfie mmiensa anaa nan mpo na yekoo Asantewa ko yi. Perempe bere no dee me ara mihuu bi. Edan sei ye daha na akuru na yede dua asum no. Mmesiafoo retwe mobonme a wo rima no wonhunu. Na yede yen ani ate mu na yehwe won.

Nana Atwereboana ne Prempeh reko no a Bekwaifoo ne Asantefoo twaa won ho koe no wohuu bi ?
Na yeawo me.

Karikari Sa no nso e, wotee ho asem ?
Eno dee na yen woo me.

ABEDWAFOO

1. Nana Kwame Kumah II (Kwasi Amoako) - Mradanhene (Chief Speaker)
2. Kwasi Badu
3. D.K. Frempong
4. Kwasi Amponsa - Abusuapanin.
5. Kwasi Bobi - Okyeame
6. Kwasi Ntrakwa
7. Kofi Awere
8. Abenaa Kyereko
9. Amo Amperetowaa
10. Kwasi Adama - Asafoakye.

MUDASO (TONSUO SIM) 19/9/69

Libation :

Lord God Almighty,
Mother Earth, drink,
All ye spirits of the Aduana clan, yours,
Kwankwaa Dia, ancient one,
The great river with a gate in the middle yours,
Many of our Ghanaian culture and traditions,
Have been forgotten and as such these
People have been appointed to come and
Record our traditions etc.

One of our lost heritage is tonsuo Sim,
Tonsuo Kwabena yours,
Stand firmly behind us,
Let these people prosper,
Let the Denkyira state endure for ever,
Let he who ridicules the state now
Praise it.

Q : To which wing of the political set up in Denkyira does this town belong ?

A : At a durbar of the State we form part of the Abuakwa division. In very ancient times, one of our great (X times) grand ancestors married a woman from Abuakwa. When a son was born to them, the Abuakwahene gave him a black stool and thus made him a sub-chief. During the migration, the stool was brought to Obuasi whose chief told us to settle anywhere on his stool lands because since we were of the Aduana clan to which the Obuase stool belong, we were one and the same people. Our ancestors first settled at Amankye - Akrofoso. Later they moved nearer the blacksmith's forge in the river Dia. The forge was already in the river. Indeed it was there at the time of the creation. It was a very precious thing for the people. This settlement near the forge was founded by Nana Ampon Panin. Formerly

whoever wanted a tool made, took an appropriate amount of gold dust, put it by the river and shouted out whatever stool he wanted. This would be ready by the next morning. The Tool was fashioned by the river god. It happened that one day a man got so curious that after leaving his gold by the stream, he went and hid nearby to find out who actually was the god-smith. Unifortunately, the god-smith discovered him first and after personally cursing the man, the smith refused to fashion tools for the people after that incident. Fear seized the man, when he reached home and recounted what had happened he fell dead.

Q : Who was then the Chief when the god-smith stopped fashioning tools for your people ?

A : Nana Ampong Panin. Quite recently a man called Kwakye who was directing a timber log on the stream hit the smith's anvil causing it to fall into the water. He was promptly drowned by the stream, the first man ever drowned in the river Dia.

Q : Why was the settlement called Tonsuo Sim ?

A : Our ancestors named it Tonsuo Sim because of the black-smith's forge which was discovered in the river.

Q : How is the forge in the river worshipped ?

A : Every year when it is time to fish in the river, we clear both banks of all weeds, then we sacrifice a sheep and pour libation. This is also done on any 'Akwasidae' and 'Krudapawukuo' (festive days in the Akan calender).

Q : Was this the only place in the whole Denkyira state where there was a black-smith ?

A : Since creation, this has been the only place with a black-smith in the whole Denkyira state.

Q : Were guns made here and sent to the Denkyirahene in those days ?

A : No. Only tools were made for the townsfolk.

Q : What then were the benefits which the Denkyirahene derived from Tonsuo Sim ?

A : Since he owned the whole land, he automatically owned the smith. There was nothing else besides this because no one knew for cer where the money collected by the god-smith was taken.

Q : Who was the one who first discovered the Blacksmith's forge whe you first settled here ?

A : It was during the reign of Nana Kosowa Abiri that we acquired t property. We were then settled at Amankye-Akrofoso. A hunter cal fetish priest called Anim was the one who first discovered it on one of his hunting expeditions. It was his own deity "Kwasea" by name which told him what had been discovered.

Q : Is the stream an oracular deity ?

A : No. It does not even have a priest.

Q : How then is it able to inform you of impending dis'aster ?

A : In such cases, it would assume the human form and inform us some

Q : What are its taboos ?

A : Women in their periods are not allowed there. Palm nuts and oil should not be taken there. A fishing not should not be used for fishing. Only angling is allowed. No one is permitted to ease him self around it.

Q : Can the stream be invoked to curse some one ?

A : Oh yes. Recently a stranger who stole an animal caught in a trap was cursed. When this was discovered we had to sacrifice a sheep a fowl and pour some libation before he became well again.

Q : Why are names not mentioned at the stream ?

A : It is an ancient tradition that has been handed down to us.

Q : Who looks after the Tonsuo (forge)

A : It is in my care, as the Chief.

Q : What about the stream ?

A : It is under the care of Opanin Kwame Dee, who performs all the re levant ceremonies. He pours libation to ask the river to make barren women fertile. Such women are given water from the river t

drink and (to be used) to purge their system for (anema). Women come from as far away as Kumasi and Koforidua to ask the River Dia to make them fertile.

Q : Why is the forest along the stream still virgin ?

A : This is so along the whole length of the stream, another ancient tradition motivated by the fact that were it cleared, a child on a farm with the mother might ease itself by the stream, since this is a taboo to the river this might result in all of them being killed. A very unpleasant situation indeed.

Q : Is it only here that the River Dia is worshipped ?

A : No. It is worshipped along the whole length. This is done at Diaso just as it is here.

Q : Why is the town called Mudaso ?

A : The original name was Tonsuo Sim which was due to the discovery of the "Tono Si-mu" (literally "forge in it") which had since been corrupted to Tonsuo Sim. Later on when the railway line was being constructed in about 1943, all the outlying townships wanted the railway station in their own town. Eventually the engineers settled on this town and renamed it "Mudaso" explaining that the town would expand and that the new settlers would "da ohene so" depend on the chief because he has given them a place to settle.

Q : What is the ruling clan ?

A : Aduana.

Q : What are the origins of the Aduana clan ?

A : It first discovered the use of fire in cooking foodstuff in the whole land. Hence the clan is symbolised by fire and plantain. The dog (Twea) is the symbol of the clan hence the saying "Aduana" Twea, Abrade (Food, Dog, Fire).

Q : What are the names of all the chiefs who have been enstooled in the town ?

A : Our original settlement before the migration was Asumegya. There the sister of the chief, Nana Gyebi, Sankaafo, "Ono-na-oyi-adwe-

a-yenwe" (literally "he who takes out uneatable kernel) got married to the King of Akyem Abuakwa Ofori Panin. A black stool was made for their son who became the founding father of this township. Hence the chiers are :

(1) Nana Anokye Panin
(2) Nana Fofie
(3) Nana Boadu
(4) Nana Kosowa Abiri (who led us on our migration here)
(5) Nana Yaw Berko
(6) Nana Ampon Panin
(7) Nana Ampon II (he founded this township)
(8) Nana Kwadwo Ampon III (Present chief. Enstooled on 16th December, 1959.

Q : Who were those destooled ?

A : (1) Nana Kwasi Wusa
(2) Nana Yaw Asamoa (he abdicated instead)
(3) Nana Gyekye
(4) Nana Yaw Berko II.

Q : What was the major factor in their destoolments ?

A : During Nana Kwasi Wusa's reign, most of the members of the royal family mysteriously fell sick and died. The situation alarmed the king makers who thought that he might perhaps be possessed of some evil charm.

Nana Gyekye embezzled the money voted for the construction of our feeder road with the foreman of the labourers and was summarily destooled.

Q : Why was it possible for the ancient chiefs to rule till their deaths while in these times they are usually destooled ?

A : Nowadays the chiefs tend to be too free with their tongues and usually expose the lineage of people who fall in their bad books and whose ancestors were the slaves of those prisoners taken during early wars. Others are disrespectful of their elders and contemptous of our customs and traditions.

Still others make personal use of stool regalia and property.

Q : Did the ancestors dig up gold on the stool lands ?

A : They did by digging and washing gold bearing soil.

Q : Could any member of the town (go to) dig gold ?

A : Yes, unless the one was of lazy disposition. In those days there was no major occupation and the women therefore would wash the soil while their men dug it up. A day's turnover could be as little as 10 pesewa worth.

Q : What fraction of the gold dug had to be given to the King ?

A : He was not given any part, all the people being regarded as his own "children".

Q : Could strangers also engage in gold digging ?

A : Only those strangers who had been domiciled in the town for a long time and had been fully integrated into the community through marriage.

Q : What was the denomination of the smallest gold weight ?

A : "Kokoa" (5 pesewas)

Q : How was it possible to determine whether a person had not been cheated in a financial transaction involving gold weights ?

A : Each one had his own scales and gold weights and thus before taking out his gold to make a purchase the one would necessarily have determined the actual weight beforehand.

Q : Did each one then always have his scales with him ?

A : Yes. One had his gold dug with him and weighed the amount on the seller's scales.

Q : Were there any people at the markets whese major means of livelihood was to weigh out gold for the buyers and sellers were paid something for that ?

A : In those far off days, there were no markets as such. Each person determined the weight of his gold dust and took only that with him when the seller weighed it and found it to be correct, the transaction was then effected.

Q : Did the buyer not take his own scales with him ?

A : No.

Q : Were the weights of the same denomination in the whole land ?

A : For instance would a "Pokoa", gold weight from Denkyira weigh the same as a similar one from Asante ?
They were made to balance exactly the same weights. Otherwise the buyer would find out since he would make his purchases with exactly predetermined weights of gold dust.

Q : Who instituted this system of using gold weights as currency ?

A : They have been in use from time immemorial and the system was instituted through the wisdom of our ancestors.

Q : Which town in the Denkyira state famous for it profligation of expert goldsmiths producing ornaments for the Kings and influential elders ?

A : There was nothing of the sort in the state. The only goldsmiths were to be found working individually in various townships.

Q : Where did the old trade route to the coast pass ?

A : It passed through here.

Q : Which were the rest stops for a trader bound for Cape Coast from here say ?

A : The first stip could be at Obuasi. Next was Esaase. It took as long as a week to get to Cape Coast ?

Q : Did you personally ever walk to Cape Coast ?

A : Yes. One such journey was to buy gin for my father. I carried five bottles.

Q : Whom did you put up with at Cape Coast ?

A : I went with my uncle. Later I was sent to collect gun powder from another trader called Okoampa who directed me to put up in a certain house.

Q : Did you also walk to the north ?

A : Yes. I have been to Wiawso, Bakaabeditoa, Benkyebaa and Asafo where I went to repair my father's gun of the type called "Twapese". There were no blacksmiths then in the whole Denkyira state.

Q : Where was the iron used in making the guns obtained from ?

A : Our ancestors used to melt "atwetweboo" (impure iron ore). This ore could also be used for firing guns and could even be used to kill wild boars.

Q : What was a hunter required to do when he killed a wild boar in those days ?

A : In those days when one killed an antelope, monkey a wild boar he took its fore leg to the Chief.

Q : Why was this done ?

A : This was done because even now if a man lost his way in the bush it would be incumbent on the chief to institute a search party.

Q : How did chiefs and especially kings obtain gold for their treasuries ?

A : In early days, a man who dug up a gold nugget had to share it with the King on a 3 part basis. The King could also summon the people to go and farm for him. Again the chief could also personally acquire some property as any produce from the land was technically his.

Then those who defaulted on an oath say "Efiada ne Denkyiraman" (literally "Friday and the Denkyira state) and were adjudged guilty were fined and the King would then send a part of the fine to the sub-chief concerned.

Q : What is the oath used only in the township ?

A : "Barima Wukuada" (The Chief's Wednesday" - literal).

Q : Which Wednesday was made an oath ?

A : There was a serious case affecting the Abuakwahene on that particular Wednesday.

Q : What is the name of the town's stool deity ?

A : There is no major one besides Dia. The others are small personal ones.

Q : Why is the Tunsuo called Kwabena

A : Every forge (Tunsuo) is called Kwabena (A boy born on a Tuesday is Kwabena).

Q : Does the stool have a palanquin ?

A : It had in ancient times.

Q : What is the message of the state horn ?

A :

"Ampon koro e (3 x)	literally "Lonely Ampong (3 x)
Ma wo homene so e,	Come forth in thy might,
Anyemadu brempon e,	Great Anyemadu,
Ma wo homene so e,	Come forth in thy might,
Yerekeka yi wo te,	Do you hear what they are saying,
Otan bebrebe yi	All this hatred,
Edeen nti a,	What is it for,
Dammirifa	Condolence
Dammirifa	Condolence
Dammirifa	Condolence

Q : What is the tradition behind it ?

A : It was made during the great war which caused us to migrate. Our great ancestor warrior Yaw Opon had magic charms and thus displayed exceptional prowess and was given those appelations.

Q : What about the state drum ?

A : It gives out the same message as the born.

Q : What is the emblem at the top of the linguist staff ?

A : A carved figure depicting the proverb "Mehwe Nyame" (literally "I look to God").

Q : What about the umbrella ?

A : It could be the emblem of the royal clan.

Q : What were the main purchases made in the North ?

A : They could even buy slaves then and also cloths called "nnipanin-a-due" (literally "those with no elders must be pitied) and (Kye-kye) a coarse woven cloth.

Q : What goods were carried to the North ?

A : Salt which had been bought from Cape Coast. This was sold and the money realised to purchase slaves.

Q : Has kola been cultivated on a large scale in this area ?

A : No. We merely collected the fruits from trees growing wild in the bush.

Q : If the chief acquired some loads of kola nuts who would be responsible for marketing them for him ?

A : There were palace servants to do that job. At every palace there are the stool bearers, the drum carriers and a host of people. Alternatively, his own sons and sister's sons could trade for him.

Q : Who was responsible for the stool, umbrella, drum, bearers etc. or the palace servants ?

A : The Gyaasehene (literally "kitchen chief)
Was there any one with rank as "batahene" (literally chief trader")
They were attached to only the more powerful stools.

Q : To whom would marriage rites be performed when a man married his own woman slave ?

A : No such rites were necessary. The chief merely had to be informed formally with a bottle of drink.

Q : Were the traders who travelled to places not afraid of being molested by highwaymen and robbers ?

A : Not in the more ancient days. It was only later when border guards were posted that they appropriated traders'goods as contraband on the borders with the French territories.

Q : Who was Kwame Abe ?

A : The story about Kwame Abe is this. He married a woman of loose morals. Once when they went to farm he murdered her. After that he became a highwayman. He used to seize beautiful women and carried

them into his abode in the bush. He lived in a big hole with a ladder for his exit. During the days of rubber tapping his hab was accidentally discovered and people were dispatched to kill

Q : When people went to war in the old days what happened to the w and children ?

A : They did nothing. Only the women "twe mobomme" (sung dirges an exhorted the gods to protect their relatives and loved ones).

Q : What did those without guns do ?

A : They fought all the same with cutlasses.

Q : Who was the owner of all the captives taken in war ?

A : The King.

Q : In the old days who could sell ivory ? The Kings or the elepha hunters ?

A : Ivories were sold only at Cape Coast after having been bought i the Aowin state at Dadieso. It was not obtained here.

Q : Did the King appropriate the tusks of the elephants killed ?

A : The King of Aowin did. The custom was to divide everything int three and give one part to the King. Some of the elephants also died after being attacked by toothache. The chimpanzee then hid the tusks and if one was fortunate enough to come across them h took them to the chief who rewarded him with part of the find.

Q : Was it customary to perform special /for the spirit of an /rite elephant which is killed ?

A : Yes. The hunters and their apprentices had special songs and dr for driving away the evil spirits believed to inhabit these lar game. They performed the ritual by drumming singing and dancing from morning till evening.

Q : For what other animals was it necessary to perform this ritual beside the elephant ?

A : The buffalo.

Q : What were the most valuable beads in ancient times ?

A : Bodom and Gyanee.

Q : Where were the beads obtained from ?

A : Some of the large rivers like Dia had some beads. My grand father Ayim, who discovered the forge in the River Dia, saw a lion bedecked with beads and gold sitting by it.

Q : What was a boy required to do before his father would seek a suitable girl's hand in marriage for him ?

A : He first declared his assets to his father. If he owned about "predwan" (N¢16.00) worth of gold, his father would then approach the suitable girl's family to arrange the marriage.

Q : What rites were performed when the girl was from a royal family ?

A : No rites were performed in this case because no compensation could be collected when she was seduced. This was because of the fact that as a royal, she could not be asked to take an oath or drink fetish' to declare her innocence, therefore when a royal is being married you may be asked to buy only drink as a "knocking fee".

Q : Could the father prevent his son from marrying a particular girl ?

A : Yes, when he felt the girl would not make a good wife. Some girls were unlucky so a father may prevent a son from marrying in such a house.

Int. In those days too one could give his daughter's hand in marriage to any one. She might not agree but because of her fear and respect for her father she would consent.

Aduana Tradition

The Aduana clan in this town originated at Asumegya Asantemanso. A sister of our great (x father) grand ancestor married Osei Kwame, then Chief of Ahinsan at Kumasi. They gave birth to a daughter called Bempomaa who went to marry at Abuakwa. Our great (x times) grand ancestor was called Gyebi and given the appelation "Kankanfo-a-oyi-adwe-a-yenwe" (literally "the great one who removes uneatable palm kernels). Asumegya was a market centre in the olden days and on market days the place was always crowded. Nana Gyebi went hunting and was about to shoot a deer when the deer spoke and legged for its life in exchange of some information it had. It told Nana Gyebi that most of the people who always come to the market were in reality animals and that on such days he should go round and tell them

individually to go home. This way, they would all settle down without changing anymore into animal form.

He thus spared the deer's life and after doing what he had bee told, the original inhabitants then found themselves with the problem population explosion. The elders thus decided to rid the town of Nana Gyebi. They built a swish hut in the most remote part of the forest. T hut had only small opening. They then asked Nana Gyebi to go and pour bation in the hut. Immediately he entered it, they walled in the openi

Some time later, the Asantehene sent to ask for Nana Gyebi when upon the elders lied that, he had travelled for where no one knew.

A long time after, a hunter suddenly came upon the hut and on hearing human noises from the inside broke in the wall and pulled Nana Gyebi out. He was very weak so the hunter took him to his hamlet and nursed him till he regained his strength and was able to tell who he w and what he had been through.

The messenger then with much fear informed the Asantehene of h discovery. This nearly cost him his head as Nana Gyebi was thought by then to be dead. Messengers were then sent to bring Nana Gyebi in.

The Asantehene then sent for all the Asumegya elders and once more asked them where Nana Gyebi was. They again lied, Where upon Nana Gyebi stepped into the centre of the gathering. All the elders were im diately executed and Nana Gyebi was reinstalled.

Before his death, Nana Gyebi's sister's daughter was married by the Denkyirahene Kwadwo Tibo. The son of the marriage was named Gyebi Kuma and he was always to be found where his father was. His father th even gave the members of the son's clan, Aduana exemption from defaul ing an oath and paying tolls. When the people migrated into these part our immediate ancestors founded Amankye Akrofoso. It was later that th dia deity was discovered. It was then served by a man from the Nzima tribe called Nkon which gave rise to the incanation "Kwankwaa Dia". He sacrificed a monkey to the deity at the end of every year.
We have since assumed responsibility for the deity.

Panel

Nana Kwadwo Ampon III	- Mudasohene
Opanin Kwame Dee	- Care taker of the River Dia
Abusuapanin Yeboa	- Elder
Nana Kwame Ankra	
Obaa Tanin Akua Donko	- Queen Mother
Kofi Boaten	- Kontihene.

DENKYIRA

MUDASO

Tweduampong,
Asase Yaa nsa o,
Aduanafoo nsamanfoo momegye nsa nom,
Kwankwa Dia, efiri tete,
Asu kesee a epono da mu, nea,
Enne Ghanaman nneema a ayera no
Yegu so a yerehwehwe,
Ena aban atu mpanimfoo yi aba
rebetie kuroyi mu mpaninsem etc....
Nnaema a eyerae no bi no
Tonsuo Sim,
Mpanimfoo beroo wo,
Tonsuo Kwabena, wo dee ne no,
Mo nyina yen akyi,
Mpanimfoo a ebae yi nkwa so,
Denkyiraman nkwa so.
Nea ogyina baabi sre Denkyiraman no,
Onyina baabi nkamfo yen.

Q : Kuro yi bo pasua ben wo Denkyiraman mu ?

A : Se Denkyiraman tena ase a yewo Abuakwa. Senea ebaa saa ne se yen nana baa na okoo awaree Abuakwa. One no woo ba na opunuu akondwa yi de maa ne ba no na ode akondwa no di nakyi. Bere a amantuo bae no na yetni. Ena Nana Obuasihene nso se yen nyinaa bo Aduana abusua yi dee nasaase ne eha nyinaa na yempe baabi ntena. Yen kuro a edi kan yefre ho Amankye-Akrofoso. Wofiri ho na wotu betenaa Tonsuo no ho pee. Na Tonsuo no nso ye agyapadee kese a Odomankoma abo asi nsuo no mu dedaw a yebetooe. Na oye tomfoo a yen nana nom betoo no. Nana Ampong Panin na sa bere no na ote akondwa no so.

Teteho no na yedi sika futuro, na woko nsuo no ho wokari gu ho se no se akuma anaa soso na wo pe a, adee bekye wobeko na wabo ato ho na wakofa wadee. Eyi na otono no saa ara na obi koo ho se orekobo dadee. Okani ne sika guu ho no na okotee se orehwe ade ko a ebatono saa dadee no. Opuei se orebebo dadei no pe na ose nea wate no mmra na wahu no na enam nea waye ne nti ontono dadee bio. Na obarima no na ehu aka no yi. Obaa fie bekaa na-sem pe na otwa hwee wui.

Q : Odikro no a mabere so asem no sii no yefre no sen ?

A : Yefre no Ampong Panin.
Efiri ho na nsuo no gyae tono. Adee no si nsuo no mu ho ara na obarima bi yefre no Kwakye, ode 'tima' dua bepem adee no bugui. Ebui pe na Dia faa no. One onipa a Odomankoma boo adee wafa no.

Q : Tensuo Sim no aden na mofre no saa ?

A : Bere a mpanimfoo kotenaa ho no na yefree no Tonsuo Sim. Odomankoma Tonafoo na yeatete no atena ye.

Q : Adee no a esi nsuo no mu no mosom no sen ?

A : Yesom no se afe so na yereko ahwee a, yebae bae ho nyinaa na eho aye sei hwanyii. Ye twa odwan ne nsa ma no. Akwasidae ye-ko kuudapaakuo yoko.

Q : Kane Denkyiraman mu no eha nko ara na na wotono anaa ?

A : Odomankoma boo adee, asuo no nko ara na oboo tomfoo sii mu wo Denkyira yi mu.

Q : Kane no na yebo atho ne ade firi ha koma Denkyirahene anaa ?

A : Yenye biribiara nkoma Denkyirahene. Yen kuromma no nko ara na wo biribi see a wo de ko na oye ma wo.

Q : Saa Tonsuo Sim ne na mfasoo ben na Denkyirahene nya wo ho ?

A : Enam se asaase yi wo Denkyirahene nti no agyapadee no sei na ewo no. Na eno akyi dee onya biribiara mfiri mu esiane se sika a ogye no obiara nnim nea ode fa. Se ode ma hwan, se ode fa. Se ode ma hwan, se ode ma hwan ; obiara nnim.

Q : Nana mobetumi akyere yen nnipa koro a bere a mobesuaa asuo no odii kan kohunuu Tonsuo no ?

A : Ennee, Nana Kosoo Abiri abre so na yenyaa saa agyapadee no. Saa bere no na yete Amankye-Akrofoso. Ena Owura bi yefre no Anim a oye komfoo san ye bofoo koo ahayo na okohuu Tonsuo no. Na okon bosom a sebe yefre no kwasea.

Q : Nsuo no tumi kyere mmusuo ?

A : Daabi. Onni komfoo mpo.

Q : Na se asem bi reba kuro no mu a oye den kyere mo se ebia asem yi reba ?

A : Se asem bi rebesi saa a, otumi dane ne ho nnipa ba kuro mu ha beka biribi kyere yen se ebia asem sei anaa asem sei rebesi.

Q : Nsuo no akyi wadee ne deen ?

A : Yemfa bra nko mu.
Afei yemfa abe ne ngo nko mu. Na yento asawu nso wo mu ; drawa nko ara na yeto. Woko tiafi gu mu nso a obeku wo.

Q : Aden nti na yemmo nnipa din wo nsuo no ho ?

A : Eye tete amamere a yen nananom kyeree yen se yenye.

Q : Tonsuo no hwan na ohwe so ?

A : Me Ohene no ara na mehwe so.

Q : Na nsuo no nso e ?

A : Eno nso opanin yi na mayi na mayi no se onhwe so nnyi mniusuo mu won a ehia won no. Obi wo ho a ontumi nwo. Oko ho a yede nsa yi apayee sa nsuo no bi ma no nom de be besa seisei ara a otumi wo. Ebi fi Koforidua ne Kumasi nyinaa ba begye nyinsen.

Q : Nana Kwaee no a eda ho no aden nti na yenno ?

A : Kwae bi ara a eda nsuo no ho no yenno. Eye adee a yebetoo se nananom ye. Okyiri tiafi nti no worebedo yi ebia obaatan ko ho a ne mma nyinaa na wanene asi asuo no ho na waku won nyinaa.

Q : Eha nko ara na yesom no anaase baabiara a asuo no da no yesom no

A : Baabiara a nsuo no da no yesom no. Diaso yesom no na eha nso yesom no.

Q : Aden nti na yefre kuro yi Mudaso ?

A : Kuro no kane no na yefre no Tonsuo Sim. Eno ye nsuo no a nananom kohuu se Tono no Sim no na yese yefre ha Tonsuo Sim. Akyire yi a yebeyii train kwan yi beye 1943 no a yede "Station" rebesi ha no Diasofoo a wose yepe, oyi a ose yepe. Oburoni no ara na ode kuro yi reto "Mudaso" efise ebetere yie na obiara na obeba a oda ohene so. Ono na omaa no baabi tenae.

Q : Abusua ben na edi eha akondwa ?

A : Aduana.

Q : Aduana no asee ne sen ?

A : Eno ne abusua a ede ogya bae oman mu. Aduana foo nsenkyerenee ne egya ne borodee. Yewo Aduana Twea Abrade, woko Nzima nom sei na yeka Atweafoo a ene Aduanafoo. Aboa kraman na edi won anim. Kraman ne ogya ena borodee nti na ye se Aduana Abrade.

Q : Ahemfo dodoo a abedi akondwa no nyinaa din ne sen ?

A : Saa bere no na yentuu amantuo mmaa ha. Na yewo Asumegya. Na Asumegya Gyebi, Sankaafo, "one-na-oyi-adwe-a-yenwe". Ono ne nuabaa baako na offori Panin, Akim Abuakwa waree no ne no kotenae na opunuu akondwa maa ne ba Anokye Kofi betenaa soo.

(1) Nana Anokye Panin.
(2) Nana Fofie
(3) Nana Boadu
(4) Nana Kosowa Abiri. (Ono na ode yen tu amantuo)
(5) Nana Yaw Berko
(6) Nana Ampon Panin
(7) Nana Ampon II (Ono na obesuaa kuro yi)
(8) Nana Kwadwo Ampon III (medii adee 16th December, 1959).

Q : Nana won a yetuu won so no ne ehe foo ?

A :
(1) Nana Kwasi Wusa
(2) Nana Yaw Asamoah (ono ara na osoree so)
(3) Nana Gyekye
(4) Nana Yaw Berko II.

Q : Na deen titiriw na woyeee nti yetuu won adee so ?

A : Nana Kwasi Wusa no dee tete no otenaa akondwa no so no na nnipa taa wu a anka abusua no asee rehye. Enti na won dwene se ebia ode aduro ahye akondwa no mu enti yetuu no.
Gyekye no nso bere a yereyi lore kwan no one "headman" no kodii "lorry" sika maa eka baa akondwa no ho. Enti yegyee yen adee kyee ka notuae.

Q : Aden nti na kane nc na ahemfo no tumi tena akondwa no so kye yie ; Enne mmere yi dee seisei ara na yeatu no ?

A : Ene se obi wo ho a obedi akondwa a na nano keka nsem kyerekyere nkurofoo ase. Tete no yen nananom di ako no, ebia na wakyere obi de no aba. Obi nso wo ho a ommu ne mpanimfoo. Obi nso akondwa ho nneema bi wo ho a na woton adi.

Q : Yeadi sika wo ha pen ?

A : Tetefoo no na na wodi sika wo ha. Wotu amena kohoro sika no wo nsuo mu.

Q : Na aberantee biara a owo kuro mu tumi kotu amena no bi di asika ?

A : Aane. Se wonye kwadwofoo dee a wotumi tu bi. Tete no na adwuma titiriw biara nni ho enti wobeko no na mmerewa te asuo yi ho na worehoro sika. Dakoro ebi kaa nea obi benya nnuru sireko.

Q : Se wo kotu sika no saa a, sen na wode koma ohene a owo kuro no mu no ?

A : Wonkoma no hwee. Ne ba ne wo nti no onye wo hwee.

Q : Na se wotu pokoa kesee a hwan dea ?

A : Wo ara wo dea.

Q : Na ahohoo nso tumi bedi asika no bi a wonsere kwan baabiara ?

A : Ahohoo no bi wo ho a na wabetena kuro mu aware aye amanifoo. Enti wokotu a womma ohene no hwee.

Q : Kane sika no ketewa paa a na ewo mu no eye sen ?

A : Kokoa, ene taku.

Q : Na kane sika a yekarikari yi woko baabi a wobeye den ahunu se yemmu wo ?

A : Obiara wo nakramfoo. Enti wo ko na se ose nea woreto no sempowa a, na wasa sika futuro no bi agu mu. Na ono nso ayi abramboo no sempowa dee abo so. Okari na eye pepeepe a na wahwie.

Q : Enti obiara nam a na ne dee hye ne boto mu ?

A : Aane. Wo sikakokoo hye wo botomu. Na oyaa no akari no wo ono ara nsenea so ama wo.

Q : Na na nkurofoo bi wo dwaaso a won dee won adwuma ara ne se wokari sika futuro ma nkurofoo ?

A : Tete no a na yedi dwa no obiara no reko a wo sika no wakari no wo ha. Woko a na nea oton nneema no akari no wo ne nsenea so. Eduru a na wahwie.

Q : Nti wo ara dee wo mmfa nsenea nko ?

A : Daabi. Worekoto adee na wo de nsenea ko sen.

Q : Enti se wo firi Denkyira sei ko Asante a, nsenea no nyinaa pe ?

A : Eye pe. Ebi ntia bi. Se etia a obehu esiane se se wakari ne dee na ode nam.

Q : Na saa abramfoo yi ne nea ekeka ho yi hwan na oyee ?

A : Kane tete mpanimfoo no ara adwene na wode ye yee saa nneema yi nyinaa.

Q : Denkyiraman mu ha kuro ben so na nkurofoo bi gyee din yie se sika kokoo adwinfoo a woye adwini ma Denkyirahene anaa mpanimfoo ?

A : Eno dee yenni bi saa. Na mmom se yete se adwinfoo no bi wo ha a na yede bi akoma won aye bi ama yen.

Q : Kane tempon no a na yede ko mpoano no na enam he ?

A : Eda ha.

Q : Se wofiri ha reko Odwaa a ehe na wo da ?

A : Yetumi da Denkyira Obuasi. Yefi ho a na yakoda Ayanfuri Wofiri ho a wotumi koda Esaase. Naawotwe ansa na woduru Odwaa.

Q : Wo ankasa nante koo Odwaa pen ?

A : Aane. Baako me papa somaa me kotoo mmorosa. Mesoaa mpantu num.

Q : Wokoduruu Odwaa no no kosoee hwan ?

A : Me ne me wofa panin na ekoe. Akyire yi me ko gyee atudwo wo pan bi ho. Na yefre no Okoampa. Okyeree me fie wo Odwaa na mekodaa

Q : Sarem Kwan no nso wafa so pen ?

A : Aane. Minim Wiawso; Bakaabeditoa, Benkyebaa, ena Asafo. Mekoyee me papa tuo "Twapese" ho. Na Denkyiraman mu ha adwinfoo biara m ha.

Q : Nana etu dadee no na yenya no wo he ?

A : Eno dee minim. Kane no na mpanimfoo bubu atwetweboo na wonane. Afei na yede gu tuo so to. Yetumi kum kotote koraa.

Q : Kane no se obi kokum kokote a oyene den ?

A : Se obi kokum wansane, okwaduo anaa kokote a oyi ne basa enne dea ne sere de ko ma ohene.

Q : Aden nti a ?

A : Enese yewo ha yi se obi koyera wo wiram a ese se yebo dawuro ko hwehwe no enti se onya nam a ese se oyi bi bre me (Ohene).

Q : Na kane no ohene ye den nya sika to fotoo mu na asem ba a ode ai

A : Tete no se wo tu po a ese se wo do koma ohene na ono wo kye. Yeb mu mmiensa. Afei ohene tumi bo dawuro ma amanfoo koye adwuma ma no. Ebi nso a na ohene bi a obae no waye agyapadee bi da akondwa no enti no daa yenya biribi firi mu. Se biribi ba asaase no so a ennee wo dea. Afei ebia na obi na obi aka "Efiada ne Denkyiraman" na obi nso da abo so na yeakye won ako ahemfie. Se yedi asem no wie a na sika a yeregye no Nam rete bi abre me Safohene na ono nso de ato me fotoo mu.

Q : Kuro yi nko ara ntam a enye Denkyiraman ntam ne sen ?

A : Yen ntam ne "Barima Wukuada".

Q : Wukuada ben na nananom de yee ntam ?

A : Saa Wukuada no asem bi sii Abuakwa a asem bi too Nana Abuakwahen

Q : Eha bosom na otaa akondwa no akyi ?

A : Yenni bosom biara ka Dia ho. Nkae no ye abosom abosom nketewa.

Q : Eha Ohene no da apakan mu ?

A : Tete no na apakan wo ho.

Q : Nana abentia asem ben na yede ka ?

A : Yebo no "Ampong koro e (3 x)
Ma wo homene so e,
Yerekeka yi wote,
Anyemadu brempon e,
Ma wo homene so e,
Yerekeka yi wote,
Otan bebrebe yi,
Edeen nti a !
Dammirifa due
Dammirifa due
Dammirifa due.

Q : Eho mpaninsem ne sen ?

A : Eko kesee a esii a yetuu amantuo no na yetwaae. Yen nana Yaw Pong no na owo aduro na saa ko no mu no na onyaa abodin a ete saa.

Q : Na twenesin nso bo sen ?

A : Ebo te se aben no ara. Se aben no bo a na twenesin no nso agye so.

Q : Nana akyeamepoma akyi nso deen na esiho ?

A : "Mehwe Onyame" na esi so.

Q : Na bankyinee nso e ?

A : Eno dee wotumi de abusua no dee no si so.

Q : Nananom ko Sarem no nneema titiriw ben na na woto de ba ?

A : Tete no na wotumi de nnipa. Ena Sarem ntoma "nni-panin-a-due" ene nkyekyc.

Q : Nneema ben na na yesoa de ko Sarem ?

A : Yede nkyene ko. Wokoton a na wode ato nnipa aba. Nkyene no na yekofa no Odwaa.

Q : Moaye bese ho adwuma wo ha pen ?

A : Daabi. Nea yede ko no na eye nkakrankakra a yesesa no bese a ey wo wiram no ase.

Q : Se Ohene asaase so bese firi sei a, enam se ono ntu kwan nkodi dwa no hwan na ebekoton saa bese no ama no ?

A : Yewo fekuo bi a wosoa nkondwa, anaa ntwenee ne nea ekeka ho no. Afei ono ara mma ne ne wofaasenom tumi koton ma no.

Q : Na asokwafoo, nkonduasoafoo ne ade no hye hwan ase wo ahemfie h

A : Gyaase hene ase.

Q : Kane no na yewo batahene nso ?

A : Batahene no tete no na ewo nkondwa kesee ho.

Q : Wokoto nnipa no ba a wo ye no deen ?

A : Wotete no kosi se obeye bra na wafa wa dee aware.

Q : Se woware donko no saa a woye ne ho adee ma hwan ?

A : Wonye ne ho adee ma obiara. Woware no a na wode no ko odikro fi na wode nsa akotoa ako ma no.

Q : Kane no a na motu kwan no na mo nsuro akwanmukafoo ?

A : Daabi. Akyire yi a aban batapolisi baa man yi mu no na se woreko Franse nohoa a na yeakye wo agye wo nneema nyinaa.

Q : Na Denkyira kwan yi a eko mpoano yi nso obi ammetena ho a oka kwan mu ?

A : Daabi.

Q : Na hwan na yefre no Kwame Abe ?

A : Kwame Abe no owaree obaa bi. Na obaa no pe mmanimasem na okokum no afuo mu. Ena okaa wiram tete akwan mu kyekyere emaa ware won. Watwa amana na ode atwedee asi mu. Opuei a na wayi.
Powee bo yi mu na obarima bi kohunuu no beboo amanee ma nnipa kotoo no tuo kum no.

Q : Kane se yerebeko sa a na nkwadaa ne mmaa no dwuma ben na wodi ?

A : Yenni 'dwuma biara. Emaa no na etwe Mobonme.

Q : Na mmarima a onni atuo no nso ye den ?

A : Wode asekan na eko na won a ewo atuo nso de atuo.

Q : Yeko sa na yefa nnomum a hwan dea ?

A : Nnomum ye ohene dea.

Q : Kane paa no na ehe foo na eton asonse ; Ohene anaa se obofoo ?

A : Asonse kane no na yede ko Edwaa na ekoton. Yento no Denkyiramen mu ha. Yeto no Aowin, Dadeeso.

Q : Yese se wokum esono a ne se ye ohene dea ?

A : Aowinhene na ne dea. Nye Ohene biara na nedea. Wokokum sono ba a wo ne ohene no kye mu mmiensa. Ohene dee baako. Asono no bi wo ho a kakatumi ka won na wowu ma akaatia de ne se no kosie. Se woko pue so saa a na wode abene ohene no akye no abusua.

Q : Se obi kokum sono a yesi abofoo ?

A : Se asonobofoo no reko a one ne 'yaafoo na eko. Ewo ne dwom a woto san, wo ho atwene a wogoro. Wofiri anopa soro kosi anadwo, yefre no kom yede". Esono se otumi si nnipa so mpo.

Q : Aboa ben na yeku no a yesi abofoo ka esono ho ?

A : Toromo.

Q : Kane ahwene pa no bi ne deen ?

A : Bodom ne Gyanee.

Q : Ahwenee no na yenya firi he ?

A : Nsuo akeseeakesee te se Tonsuo no na ewo bi. Me nana bofoo Ayim no na okohunuu Tonsuo dee okoe no na Kurotwiamansa na ote boo ano a sikakokoo ne ahwenee pii wo boo no mu.

Q : Ahwenee ben na yese ewo no ?

A : Bodom.

Q : Kane no se wo so awaree a woye den ansa na wo papa akogye awaree ama wo ?

A : Wo di kan ka kyere wo papa se waso awaree. Ono bisa wo dwetire. Se wowo beye predwan a na wo papa akogye awaree ama wo. Oko obaa no papa ho kosre no ma wo.

Q : Se wo koware odehyee nso a woye no sen ?

A : Eno no yemma wo nye obaa no ho adee efise se obi kofa no a wo ntumi nye nayefare. Enti se wo reko ware odehyee saa a ebia nsa keke na ogye wo efise obi fa no a wo ntumi nye ho hwee. Odehyee nni nse.

Q : Na se wo pe se wo ware abaayewa bi a wo papa tumi si wo ho kwan anaa ?

A : Ebi wo ho a otumi ka efise tete mpanimfoo no dee na wonim wiase. Obaa bi wo ho a woware no a ntoma mpo wo renya bi mfira da. Eno sei otumi si wo ho kwan.

Int. Tete no ebia me ba ni a mitumi de no kye obi a mepe nasem aware. Osuro nti no ompe no koraa a ontumi nka.

AKONDWA NO HO MPANINSEM

Yen Aduanafoo a ewo ha no yefi Asumegya Asantemanso. Yen nana Gyebi nuabaa yefre no Boapeaa na okowaree Kumasi Ahinsan, Osee Kwame na na odi adee. One no woo ba yefre no Bempomaa. Ono na okoo awaree Abuakwa.

Yen nana Eyebi no na yeboo no abodin se "Kankan-fo-a-oyi-adwe-a-yenwe". Tete no na yedi dwa wo Asumegya. Eduru dwa da a na kokote adane won ho nnipa aba dwa mu ho. Nana Gyebi koo wiram na okohunuu eyuo. Oreto no tuo pe na ose "nto me tuo na menso wo aduro na woko dwa mu ha a obiara a wobehu no no wo se ko fie. Woko pe a na waka".

Oyee saa nneema yi no na afei wonya nnipa pii agu abusua no mu. Ena Asumegyafoo no hyiaa mu dwen ho se se wanhwe yie a obebo kuro no efise wakokyere nnipa pii abegu kuro no mu. Eno na mpanimfoo de maa no abodin no.

Mpanimfoo no dwenee ho ara na wokosii dan wo kwae mu kuruu ehu ne soro nyinaa gyaa ekwan ketewa bi too ho. Ena wobefree Nana Gyebi se onkoyi mmusuo wo dan no mu. Owuraa mu pe na wotaree dan no maa no kaa mu.

Wobae no na Asantehene soma bebisaa Nana Gyebi ase. Wose watu kwan. Dabiara saa.

Ohye wiram ho ara na Obofoo bi kopuee ne so wiram ho yii no koo nakuraa kohwee no maa no nyaa ahooden. Ena okoboo Asantehene amanee. Se Nana Gyebi a wayera no ono dee wakohunu no. Eho ara mpo anka yereku no. Ena Asantehene soma kofaa Nana Gyebi baa ahemfie soma kofree Asumegya ahemfo nyinaa san bae bisaa won se Nana Gyebi wohe. Wose watu kwan. Ena yefree Nana Gyebi begyinaa dwam boo namanee nyinaa. Eho ara na mpanimfoo no nyinaa Asantehene ma wotwaa won ti. Ne bere soe a owui no na Nana Gyebi nua nso de ne fa ko awaree.

Bere a Denkyira ne Asante koe no na Nana Kwadwo Tibo ware obaa no yam ba baako a yefre no Gyebi Kumaaa. Ono na one Nana no tuu kwan koo baabiara. Enti no yen abusua no koraa, oyee mmra maa yen se yeka ntam a yento. Afei yen sika nko fotoo mu. Bere a nana nom bae yi na nananom nnamaa a one won bae no bekyekyeree Amankye Akrofoso. Akyire

yi ansa na yerebehu Dia no. Na Nzima ni bi na osore no yefre no N
nti na yese Kwankwan Dia. Afe so a na ode kwakuo na eko bo aforee
Nana Dia. Yebetoo won na yegu so som won ara besi nne.
Aduana nyinaa yenkyi ne Asumegya. Yen nana ne Gyebi Kankanfo.

Bedwafoo

Nana Kwadwo Ampon III	Mudasohene
Ooanin Kwame Dee	Dia osorefoo
Abusua panin Yeboa	
Nana Kwame Ankra	
Opanin Apea Nti	
Obaa Panin Akua Donko	
Kontihene Kofi Boaten.	

NSA GUO WO DIA MU

Kwankwaa Dia,
Kwankwaa Dia,
Kwankwaa Dia,
Otu ankom e,
Saasaa Duampong
Asuo a epono da mu,
Yete kuro mu koraa yenni komfoo,
Eno ara ne wo ara,
Obaa rebenyinsen o,
Barima rebeye biribiara o,
Ose me de rekoma asuo Dia.
Me na miyi wo mmusuo,
Na wo nana Akwaboa,
Okoboaa se ode kaa mu,
Oreba a ote mu ; oreko a ote mu,
Enti osuro Odomankoma wuo,
Adutoni,
Konkonsani,
Abobonua,
Onipa bayifoo. Osuro.
Enne yewo oman yi mu ha yi,
Se woreye biribiara na wanya biribi antaa wakyi a na wonam kwa,
Ena ode ne ho begyaa wo,
Oboa wo kraman.
Enne nso ne nsa aka kraman no,
Na ode bae beyii mmusuo no,
Akwaboa, ne nkwa so o
Ne sadee so.
Osre wo nkwa
Osre wo nyinkyere,
Osre wo sadee,
Osre wo aba woo,
Owo nso a ma enkye ma no.

NEW OBUASI

Libation : Lord God Almighty, drink,
Mother Earth, yours,
All ye great stools, come for drink,
"Aduana ne Abrade" yours,
"Ayokoboo", here is yours,
These men are here today
To record our history etc
Let these men prosper,
Let the Denkyira state endure forever.

Q : Since this is New Obuasi where then is the Obuasi township ?

A : It's site was by the road.

Q : Why did you leave the old settlement ?

A : In ancient times, our ancestors did not originally live at Obuasi. They were at Nkwanwena and when they came in possession of a deity in some cave they moved nearer it and decided to call the settlement "Oboo-ase" (literally "under rock). Our ancestors were the first local inhabitants of these parts, but the original settlement was destroyed by a rock which descended from the heavens what happened was that a horribly deformed child, gnome, appeared in the township begging for food from door to door. He was turned out of each household till he got to our then queenmother who took him in, gave him food and comforted him. He complained of the treatment that had been meted out to him by the inhabitants and as a reward for her kindness advised her to leave the town to seek refuge somewhere because of a misfortune which was to befall the town. The next day, she left with those of her people closest to her to settle at Nkwanwena. Some few days later, there was a violent earthquake and terrible storm. The following morning, they went to the old township to discover that everything, houses, men, women, children, animals, pots and pans hard all turned into stone. Only those few people with the queen-mother escaped this terrible fate.

Q : Why did everything turn into a stone ?

A : This was due to the unkind inhabitants. Thus only the queenmother who showed him kindness was spared. It was thus due to the unkind disposition of the inhabitants.

Q : Did the people find out the type of being the gnome was ?

A : Nobody knew whether he came from the skies or beneath the earth.

Q : What was the name of the queenmother who gave him food ?

A : Nana Akua Saabo.

Q : Who was then Chief of the settlement ?

A : There were two chiefs, Oboo Koropa and Anowua Asare.

Q : Was one the then Denkyirahene ?

A : No. Both were the Adontenhene. They were two brothers ruling simultaneously as chiefs.

Q : Which of them occupied the stool first ?

A : That was Anowuo Asare during whose reign the people were turned to stone.

Q : What caused your ancestors to move from Nkanwena ?

A : It was because of wars that we moved from Nkanwena to settle once more by the stones.

Q : Who was the Denkyirahene when Nana Anowuo Asare was the Adontenhene?

A : Ntim Gyakari.

Q : What is the ruling clan in the town ?

A : The Aduana clan.

Q : Why do you call the place of the stones, Ayokoboomu when the ruling clan is Aduana ?

A : We do not form part of the Ayoko clan. However, the place has been called Ayokoboomu from time immemorial. It is an ancient tradition.

Q : Who was the first priest of the Ayokoboomu deity ?

A : She was a priestess called Nimaah.

Q : Does the deity then have only women priestesses ?

A : Yes.

Q : Were there people settled at Nkanwena when your ancestors arriv there ?

A : They drove away some people of the Gyaman tribe.

Q : Who was the chief at these Gyaman people ?

A : Adinkera.

Q : What was the extent of your stool lands at Nkanwena ?

A : We shared boundaries with the Sefwi Anwiase stool. There was ano ther with the people of Wassaw and finally with the Denkyirahene Nana Tibu whose parts, all the others being on the other side of the offin river. We also shared boundaries with Manso Nkwanta.

Q : Who was the three chiefs who were originally settled in these par

A : Ayanfuri, Nkasawora and our own.

Q : If the Denkyirahene also was on the other side of the Offin why d you then still consider yourselves as Denkyiras ?

A : We were Denkyiras and gave allegiance to the Denkyira stool at Bankeseeso.

Q : What are the names of all the chiefs who have been enstooled here up to the present time ?

A : (1) Anowno Asare
(2) Oboo Kuropa
(3) Akwa Pamsram
(4) Amankwaah
(5) Agyei Nkyidee
(6) Barimah Tenkorang
(7) Asabere (Abdicated)
(8) Asrah (Abdicated)
(9) Aboagye (destooled)
(10) 'Ofori (destooled)
(11) Agyei Nkyidee II (enstooled 1919 - present chief).

Q : Where was Asiama Tia's settlement ?

A : It was at Onyinabontua. His and ours are stool brothers.

Q : Which of these chiefs fought during the Adinkera War ?

A : Akwa Pamsram who hung so many human skulls on a tree in front of his palace that eventually it was difficult to see any leaves at all and was given an appelation on it.

Q : Which of the chiefs went to the Ntim Gyakari War ?

A : Asiama Tia. Oboo Koropa, his brother was then Chief of the town.

Q : Who was the chief here during Nana Kwadwo Tibo's reign ?

A : Nana Akwa Pamsram.

Q : What is the stool oath in the town ?

A : There is no such oath ; the Omanhene's oath serves all his sub-chiefs.

Q : Before the Omanhene decreed that his oath should be used in the state were there no oaths for maintaining justice in the town ?

A : It was "Meka mpanin nkondwa" (literally "I invoke the stools of our ancestors).

Q : What is the message of the state drum ?

A : "Pini do (3 x) Kotoko, pini do "(literally "Go back (3 x), Asante Kotoko go back).

Q : What was responsible for making this drum ?

A : Asante was originally subject to Denkyira. However, the constant wars that erupted during and after Osei Tutu's reign threw the whole state into turmoil.

Q : What is the emblem atop the state umbrella ?

A : "Babadua" (a bomboo like stom) and "To akyire a efa".

Q : Why has "Babadua" been put on the umbrella ?

A : This symbolised armed might. In those days, before setting out for war, some "babadua" trees were cut and heaped up. The warriors then filed across it till they were cut in two by their feet.

Q : What about the "To akyire a efa" (literally "picked it when dropped behind") proverb ?

A : This meant, we settle any case that befall us at whatever cost.

Q : What emblems have been put on top of the linguist staves ?

A : There are three such staves. One has a palm tree emblem at its to Anether has the proverb involving a porcupine eating palm fruits with a squirrel exclaiming that it was true that all animals like palm although only (he squirrel) achieved fame for it, (literal translation) because his ups have red stains.

Q : Did your people give land to the Denkyirahene when he crossed the Offin to settled in these parts ?

A : When he arrived, he met Nana Agyei Nkyidee who led him to Junkwa.

Q : What is the name of the stool deity ?

A : There are Bonsam Kesee, Ayokoboo and Bresa.

Q : Which one was the war god in ancient times ?

A : The deities always informed us of any impending danger and warned of imminent Asante attacks. They also made no victorious. We rewarded them by offering them sheep, fowls and eggs.

Q : How did this stool become the Adontehene of the Denkyira state ?

A : We were always in the vanguard with Nana Asiama Tia whenever the Denkyirahene set off on a campaign.

Q : Why was the stool not made the Right or Left Wing chief but only the Vanguard Chief ?

A : When the great Denkyirahene arrived here, he appointed our chief to lead him to the coast and thus made him the Adontenhene.

Q : What are the other stools in the Adonten group ?

A : (1) Twafo Amponsa
(2) Anyanyan
(3) Esaase
(4) Fawomanyo
(5) Nsuaem
(6) Frame.

Q : What function is performed by the Adonten group when the Denkyirahene celebrates an Odwira festival ?

A : The Odwira festival of old was much different from what we celebrate now, in those days the Twafohene first sacrificed a human being before the whole Denkyira state assembled for the Adontenhene to lead them to the capital. Thus without the presence of the Adontenhene, the Odwira was never celebrated.

Q : What are some of the items taken by the Adontenhene to the capital for the celebration of the Odwira ?

A : In early days, the cost of the festival was shared between the chiefs at the end of the festivities. A subchief could also pay say "benaa" (N¢14) to help meet the cost of the celebrations.

Q : After the celebration in the capital what did you and the people do when you returned home ?

A : On our return, we sacrificed sheep to our black stools.

Q : What contribution did the townsfolk make towards meeting the cost of the festivities and simultaneously replenishing the treasury ?

A : In early days everything was done by the chief without any help whatsoever from the townsfolk.

Q : What did the Adonten group do when a new king was to be installed in the Denkyira state ?

A : The whole state meets together and the Adontenhene is informed. He in turn meets the Gyaase elders and together with the queenmother nominate a suitable candidate. If the one is rejected by the people a new one is selected and if suitable the necessary rites are performed.

Q : What did the Adonten group do when the King was to be destooled ?

A : If only the Adontenhene disapproved of the Omanhene while the other subchiefs approved of him, he could not be destooled. If all the subchiefs were of opinion to destool him then they did so.

Q : What happened when the Adontenhene approved of while the other subchiefs disapproved of the Omanhene ?

A : In that case the Adontenhene's view would be upheld because his status makes him have final say in King making. The whole state met and

those who had been wronged by the Omanhene were pacified.

Q : What happened when all the subchiefs excepting the Adontenhene approved of the king ?

A : The Adontenhene tells of his grievance and the Omanhene was made to pacify him.

Q : How was an army raised in early days ?

A : The King first informed the Adontenhene of an impending war. The latter then called together all the war captains to decide how to conduct the war. Later on the gong was beaten to summon the warriors.

Q : If a warrior turned up without any weapon what contribution was expected of him towards the war effort ?

A : He could be given a gun and some gun powder.

Q : Where was the gun powder obtained ?

A : It was made locally. Palm kernel could be made into gun-powder.

Q : Before the arrival of the white man at the coast how did our people secure guns to fight their wars ?

A : They could be made locally by the people of Gyimini. Gun powder too could be locally manufactured.

Q : How did they obtain the metal for making the gun ?

A : They melted "atwetweboo" (impure iron ore) and extracted iron from it.

Q : Did you travel to Diass to have cutlasses, axes etc fashioned for you by Tonsuo Sim ?

A : The whole land including the stream are all part of my stool land so, it was possible for me to have tools made for me at Tonsuo Sim (Maudaso).

Q : In early times, would a chief send to inform his enemy to warn him in advance of his intention to wage war against him ?

A : The chiefs did. Those servants who were sent were either executed or maimed as a sign of defiance and acceptance of the challenge.

Q : How were the campaigns conducted ?

A : First of all a route is hacked through the forests for a mile or more and then a wide area is cleared to serve as the battlefield. The warriors then hid around the clearing and when an enemy company got to the clearing, the chief would command his men to kill them all, where upon they were mowed down.

Q : How were the warriors fed during a campaign ?

A : The enemy fled on hearing of our advance thus leaving his cooking utensils and all. This way we were always able to feed the soldiers.

Q : Did the warriors prepare their meals themselsves or was there a special contingent whose job it was to prepare meals for the warriors ?

A : Wars always involved a lot of people. There were the fighters, there were those youngsters who carried their father's or uncle's things. Whilst the elders were engaged in fight the youngcones would be preparing the meals.

Q : I thought the only food eaten on campaigns was roasted corn ?

A : It was because it was not always possible to obtain foodstuffs, corn when roasted can become the major food. Some would even eat raw cocoyam leaves.

Q : Who owned the captives in the campaigns?

A : The King.

Q : What about the general who captured the prisoners ?

A : He was given a number of them.

Q : Were the prisoners sold into slavery ?

A : No. The female prisoners could be married to produce more men to help in defending the state in future.

Q : Was it necessary to perform marriage rites when one married his own slave or prisoner of war ?

A : No. One only took a bottle of gin to inform the king of his marriage.

Q : Were young men trained to acquire the techniques of fighting wars

A : Yes. People were taught such foundamental things as this :

(1) At the battlefield keep your gun loaded.

(2) Walk quickly but carefully, keeping yourself from enemy observation to near the clearing and fire.

(3) Then run quickly back to reload.

(4) Always walk doubly bent so that the enemy bullets would fly above you.

Q : Did you hear of the "Epre Akyi Sa" war of the stockades ?

A : I personally saw some stockades during the Prempeh and Yaa Asante Wars.

Q : Did the people use charms to protect them in battle ?

A : Some of them travelled to the north to acquire such charms. When a gun was fired at such people they merely shook themselves to dislodge the bullets. Such charms were common in the whole land be it Denkyira or Asante.

Q : Did you as a young man travel to Cape Coast or the north to trade

A : I have been to Cape Coast and also to some of the former French territories.

Q : What did you go to buy from Cape Coast ?

A : In those days we travelled on foot. Then half case of gin was bought for 9/- (90 New pesewas) a head load of salt for 2/- (20 NP) two big rolls of tobacco for nine pesewas (9d) a bar of soap cost 5 pesewas -(6d) and a tin of kerosene could be bought for 40 New pesewas (4/-). I once bought a whole piece of cloth (12 yds) for 5 pesewas (6d). This I used in tying up some smoked fish I had bought.

Q : When you set off for the Coast which were those towns in which you stopped to rest ?

A : From here our first stop was at Nkotimso. The next was Esaase from where we next stopped at Amampoma. Then we walked to nowesina and then to Atobiase from where we got to Hemang.

How was accommodation obtained at these places you slept ?
It is because of the stranger that one builds a whole house because one room would serve one's needs quite well. On arrival at any town, one begged for a sleeping place from any landlord. Food on the other hand had to be bought but the accommodation was free.

Q : Did you pay tolls at the river crossings ?

A : There was a boat on the Pra River which was used to ferry people at a 5 pesewa charge.

Q : Did one pay any tolls for crossing say the Twifu stool lands ?

A : No. The only tolls were collected at the ferries.

Q : What did a trader do when he came across the towsmen engaged in clearing the route?

A : He hed to pay a road toll which took the form of a little quantity of some of his weres like salt and tobacco (payment in kimd)

Q : If one refused to pay the would he be made to help with the clearing?

A : Yes, he would do that instead.

Q : Why did people travel to the north ?

A : They went to buy slaves whom they married when females or integrated into family as broters wehn male.

Q : Where were all the warious and valuable blankets obtained from ?

A : They were obtained from the north. The valuable ones were nsaa, nsaabofunu and kasa which was used in covering state stools.

Q : Could European blankets also be used for covering stoos?

A : No. Only those blankets obtained from the north could be used for this purpose.

Q : How were the slaves obtained ?

A : They were the prisoners-of-war taken by Sammory. We bought the European cloth - Akesemadenkye" which he bought for I5 pesewas a piece and after selling it used the money in buying the slaves.

Q : How did cloth look like in those days ?

A : Some were white, others black. The cloth was divided into 2 six yard pieces and this could be used to secure tho slaves.

Q : Which beads were highly priced by Kings ?

A : Bodom and Bota. The Bodom could reproduce when covered up in a po

Q : Where were the beads obtained from ?

A : Some could be made locally by melting stones in a type of earthen ware pot.

Q : What currency was used when paper money and coins had not been in troduced ?

A : Gold dust.

Q : Did everybody possess his own scales and weights for buying and s ling ?

A : Yes. In those days they had gold weights of the various denomina- tions. A weight was put in one of the scale pans and some gold dust was put in the other till they balanced. This way it was pos sible to determine the value of the gold since the weight of the abrambos' was known to both the seller and the buyer.

Q : Did one have to carry his scales, gold dust and weights with him to the market towns ?

A : Of course. Otherwise, how would he know when he was being cheated. In much earlier times, cowries were also said to have been used as currency. I personally used gold dust to purchase goods.

Q : Which town had a famous market in the Denkyira state in early times ?

A : There were no such markets in those days.

Q : How did you sell those goods bought at the coastal markets ?

A : With salt in those days, the owner parcelled them in leaves at say 5 pesewa a piece and hawked / in the neighbouring villages. / them

Q : How did one sell his foodstuffs ?

A : Foodstuffs like plantains were never hawked. They were merely put on raised platforms in front of the various houses for the traders who passed through or stopped to rest to buy. A bunch of plantains cost $2\frac{1}{2}$ pesewas.

Q : How much could one make on the 25 pesewas worth of salt brought down from the Coast ?

A : A headload of salt at 25 pesewas could be parceled into 40 each costing about 5 pesewas. One could make a profit of about 'ten or more' shillings. That is why our elders always gave out small capital to others to be used in trading.

Q : Was it possible to hire somebody to go and carry your goods for you ?

A : Oh yes. He was paid from the profits.

Q : How much would such a person receive ?

A : When one realised a profit of say N¢2.00, he paid his hired hand about 40 pesewas. Others gave such hands half the profits realised.

Q : Where could a man purchase a gun in these days ?

A : Cape Coast.

Q : Did one have to travel all the way down to the coast even if he wanted to buy a single gun for his son ?

A : Oh yes !

Q : How much did a very good gun cost ?

A : It varied. The one called "Akuapem" could be bought for any thing between N¢2.00 and N¢3.00 20-30/-

Q : Was "Akuapem" the name of the very good one ?

A : Yes.

Q : In those days was it not possible to buy goods from say Praso ?

A : No. One always had to go to the Coast.

Q : When a man dug up some gold, what fraction did he have to send to the King ?

A : He gave the King none of it because all the people were the King's subjects. In the case of strangers, the King always had to be given a third share. However, any one found a large nugget had to send it to the King.

Q : Did the people set off in groups to dig the gold or was it done on individual basis ?

A : When any gold bearing land was discovered the whole community would set out to prospect for gold. However the actual work was done individually or by families.

Q : Could a man travel to trade accompanied by his wife ?

A : He could. If she would not, the man went alone.

Q : Did you go in groups or individually ?

A : Individually. Each went his wife or relatives.

Q : Were there any highway men who attacked travellers ?

A : Since creation there have always been robbers and murderers in t land.

Q : Who became notorious for such activities ?

A : Kwame Abe who hailed from Manso-Ankam. He murdered people.

Q : Why did say, the inhabitants of Obuasi not go together to apprehe him ?

A : He was a very slippery customer. Moreover he worked in the night when everybody was asleep.

Q : How did he die eventually ?

A : You see there is a proverb which translated literally is "when yo watch a town, the townsfolk also watch you !! Thus he has killed. He abducted women and only brought them back when they became pregnant.

Q : Could the Denkyirahene cause a road block to be erected to extrac tolls from traders or prevent people from travelling ?

A : What I know is that it was only the Apagyahene stream that people were prevented from crossing on Mondays.

Q : How were criminals who ran away apprehended ?

A : If the one escaped to the coast it was not possible to apprehend him. If he however hid in the state, he would by all means be brought to book.

Q : Which people traded for the chief as he was not permitted to trave

A : He had children and sisters'sons who traded for him.

Q : If he wanted say guns or gin to settle a stool case whom did he se

A : He sent his brother or a trusted elder.

Q : Did the chief have a 'batahene' (chief trader) ?

A : When a chief became senile, he usually appointed a son or a sister's son at the head of a group of young men to go and purchase what he needed for him.

Q : Who was created subchief on account of his money in the Denkyira state ?

A : That was a man called Apea Nuama who hailed from Abora, near here. He was so rich that when he was fined 30 "mpredwan" (N¢480) at the Denkyirahene's court he paid up. The next day he set off for the coast and bought another N¢480 worth of goods.

Q : Was he not made a subchief ?

A : No. It was said that he was captured during the Asante Denkyira War and his captors wanted to take him to the Asantehene to serve as treasurer. But he refused and was immediately executed.

Q : What did a young man have to do before his father arranged a marriage for him in those days ?

A : When the father found out that the boy had say savings worth about N¢12 he found a suitable girl for him.

Q : Did the father then have to seek a suitable partner for his son ?

A : Oh yes. He would ask for a suitable girl's hand in marriage for his son.

Q : Was a man obliged to farm for his in-law ?

A : Oh yes. One could as a sign of respect.

Q : Have there been any litigations involving the Adontenhene's stool ?

A : There was one against Kodua then Chief of Diaso.

Q : How far was the case prosecuted ?

A : As far as the High Court in Cape Coast. Traditionally, the people of Diaso migrated from Techiman and the Denkyirahene put them under the Adonten stool.

Q : Have your people always been settled on the land ?

A : Yes, since creation. We swore allegiance to Nana Tibo at Bankeseeso from Nkanwena.

Q : If you were settled here while the Denkyirahene was beyond the O at Bankeseeso why did you serve him ?

A : In very ancient days the Denkyirahene was the overlord of Asante Fante and others. This gave rise to the drum "kotoko som Amponsa (literally "Asante is subject to Amponsem").

PANEL

(1)	Nana Agyei Nkyidee II	- Chief of Obuasi and Adontenhene Denkyira
(2)	Kofi Tenkorang	- Clan's chieftain (main speaker at interview
(3)	Kwaku Nkotia	- Grandson of Denkyirahene
(4)	Kwadwo Asim	- Chief's representative
(5)	Kwadwo Addae	- Twafohene.

DENKYIRA
NEW OBUASI

Nsaguo :

Onyankopon Tweaduampong nsa,
Asaase Yaa nsa,
Nkondwa Kesee nsa megye nsa nom,
Aduana te abrade begye nsa nom
Ayokoboo nsa ne no,
Enne mpanimfoo yi aba
rebetie mpaninsem etc...
Mpanimfoo yi nkwa so,
Denkyiraman nkwa so.

Q : Eha ye Obuasi foforo, na Obuase dada no wo he ?

A : Ewo kwan no ho.

Q : Eyee den na motuu Obuasi a edi kan no ?

A : Tete no na nananom nte Obuasi. Yewo Nkanwena. Eho na yenyaa agyapadee no na yese "Afei dee yeaben oboo yi". Ene "Oboase" Tete no yenfi baabiara na ebae. Oboo no mu na yefiri puee. Oboo no efiri soro na ebepintimu kuro a ewo ho no so. Onipa bi na waye se bodamfoo no na onemam kuro no mu ho. Opue waboboano a na waka no. Ena yen nana, okoo ne ho no, na obisaa no se obeyee den. Ena ose, oreba ha nso oduru ha a na yeaka no. Ena omaa no bae na onoaa aduane maa no dii. Odidi wie na oka kyeree yen nana no se onkohwehwe baabi ntena na kuro no mu ho adekyee no ebeyeden. Adee kyee ara na oboaa ne ho na okoe. One nnipa kakra a eka ne ho na ekoe. Wantwa kwansini biara annuru baabi na obetenaa kuro no a yefre ho Nkwanwena no. Anni da bi afei asaase no ewoso sei biribiribiri. Adee kyee yebeko kuro dada no mu a, biribiara a ewo ho adane boo. Nnipa o, mmoa o, edeen o, ne nyinaa adane boo. Na kyere se nkurofoo kakra a nana no de won koe no nko ara na ekaae bekyekyeree Nkwanwene ho. Kuro mu no nyinaa aye frenteem.

Q : Nti akomfoo no nyinaa ye mmaa ?

A : Aane.

Q : Motu baa Nkanwena ho no na nnipa te ho aa moko pam anaase na obi nte ho na mobetenaa ho ?

A : Yepam nnipa wo ho. Won ne Gyamanfoo.

Q : Saa Gyaamanfoo no na won hene no de sen ?

A : Adinkera.

Q : Nkanwena mu ho no na mo ne ehefoo na ebo hyee ?

A : Na yene Sefwi Anwiase. Afei Wassaw. Ena Denkyirahene Nana Tibu a ote Bankeseeso. Saabere no nhemfo mmiensa nko ara na na ewo ha. Won a aka no nyinaa ne won wo asuogya no hoa. Afei na yene Manso Nkwanta bo hyee.

Q : Saa nhemfo mmiensa a na ewo ha no wabo eha ne Ayanfuri. Hwan na n oka ho ?

A : Nkasaworahene.

Q : Bere a na mowo ha no na Denkyirahene da so wo asuogya nti no na mo fa mo ho se mo ye Denkyirafoo anaa ?

A : Yeye Denkyira. Yefi ha na yeko Bankeseeso kosom.

Q : Efi nana adontenhene no a odikan no abre so besi nne ahemfo ben na abedi eha akondwa yi ?

A : (1) Oboo Koropa
(2) Akwa Pamsram
(3) Agyei Nkyidee
(4) Amankwaa
(5) Barima Tenkorang
(6) Asabere (Abdicated)
(7) Asra (Abdicated)
(8) Aboagye (Destooled)
(9) Kofi Fori (Destooled)
(10) Agyei Nkyidee II (Enstooled 1919).

Q : Asiama Tai no ne kuro ne he ?

A : Ene Denkyirabontua. Ne nana ne akondwa yi.

Q : Saa ahemfo yi mu hwan na okoo Adinkera sa no bi ?

A : Nana Akwa Pamsram. Ono na yede boo ne din se Akwa Pamsram na ne gyedua wako twa nnipa ti asen so ama dua mu no nyinaa adane nnipa ti. Ena yede bo no abodin.

Q : Ntim Gyakari Sa no nso, adontenhene ben na oboaa no ne no koe ?

A : Asiama Tia no na okoe. Saa bere no na Oboo Koropa a one no ye mua na oye adontenhene.

Q : Bere na Kwadwo Tibo di adee no na hwan na ote akondwa so wo ha ?

A : Eno dee Nana Akwa no ara na one no koe.

Q : Kuro yi nko ara ntam ne sen ?

A : Yenni ntam biara. Omanhene Amponsem ntam na nasafohene nyinaa ara ka. Ono ara na yesom no.

Q : Eno mmae no na monni ntam a se obi to a mosiesie no ha a ennuru omanhene anim ?

A : Nea yeka ne "meka mpanim nkondwa".

Q : Kuro mu ha twenesin yebo no sen ?

A : "Pini do, pini do, pini do, kotoko, pini do"

Q : Eyee den na motwaa saa twenee no ?

A : Asanteman som Denkyira. Akodi a ebaa ma oman mu yee hwanyann yi firi Osei Tutu abere so.

Q : Nana bankyinie akyi deen na esi so ?

A : Babadua ena "To akyire a efa".

Q : Aden nti na mo de babadua na asi so ?

A : Nana dom no so. Se yerebeko sa a nana na yetwa babadua begu ho. Na dom no tia so tia so, tia so a na emu ate.

Q : Na "To akyire a efa" no nso e ?

A : Asem biara a ebeto biara obefa.

Q : Nana akyemepoma nso deen na esi so ?

A : Poma no ye mmiensa. Baako, abe na esi nso. Baako nso aborebe. En baako nso abe na yeaye apese na oreko na owo akoso ne nan. Ena opuro neye "Ei, see mmoa nyinaa di abe na me opuro rekodi bi a ye mano koo".

Q : Bere a Denkyirahene twaa Offin baa ha no mo na momaa no asaase tr so anaa hwan asaase so na obetenaae ?

A : Denkyirahene twaa asuo bae no obetoo Nana Agyei Nkyidee. Ono na odii nanim koo mpoano na okotenaa Odwaa no.

Q : Bosom ben na otaa akondwa akyi a kane no na mo ne no di ako ?

A : Bosom kesee ne Ayokoboo. Ena Bresa.

Q : Emu dee he na tete no na mode no ko sa ?

A : Abosom no bere biara a Asantefoo de ko rebeka yen pe na wasore ab bo ohene amanee. Enee adwan o, akoko o, nkosua o, na yede ama abo som no. Adee kye pe na Asantefoo no aba ha.

Q : Eyee den na yede mo yee Adontenfoo wo Denkyiraman mu ?

A : Nananom reko ko a, yen nana no na odi kan. One onua Asiama Tia.

Q : Aden nti na yeammo mo Benkum anaa Nifa na yede mo yee Adontenfoo wo Denkyiraman mu ?

A : Akondwa kesee no bae no, nana akondwa no na edii anim enti no oyee no se di madontenhene. Asem biara na ebeto no na yemae a omuee nan

Q : Nhemfo ben na ehye Adontenhene ase a wosom no na ono nso de kosom Denkyirahene ?

A : (1) Twafo Amponsa
(2) Anyanyan
(3) Esaase
(4) Fawomanyo
(5) Nsuaem
(6) Frame.

Q : Denkyirahene retwa Odwira a edeen na Adontenfoo ye ?

A : Kane no 'Dwira nko. Enne nso dee nko. Tete no Twafohene di kan twa so nnipa ansa na Denkyiraman ahyia Adontenhene na Oman no nyinaa ako. Enti se yeretwa Odwira na nana anko a yentumi ntwa.

Q : Adontenhene reko a nneema ben na ode ko ahemfie ma yede twa Odwira ?

A : Kane tete no se otwa Odwira no wie a eka a obebo no na yeakye Anaase se wo nso wo wo sika se benaa (N¢14) wo de akoma no se adwuma a oyee no wo dee ne no.

Q : Na mokotwa Odwira no ba a mo nso deen na mo beye wo kuro mu ha ?

A : Yeba a, abosom no nana tumi twitwa adwan de ma won.

Q : Na amanfoo no deen na wode boa nana na ono nso de ama abosom aduane asan adi ne hene ?

A : Kane no na ono ara bo mmoden ye biribiara a obiara mmeboa no.

Q : Se yerebesi Omanhene wo Denkyira kane no a Adontenfoo deen na woye wo ho ?

A : Oman no nyinaa hyia a na yeabo Adontenhene amanee. Ono nso ne Gyaasehene hyia fre Obaapanin dwendwen ho yi obi. Se amanfoo mpe oyaa a woayi no no a na waboa ma woayi foforo. Se nso wope no a na waboa ama woaye biribiara pepepepe.

Q : Se moretu Omanhene nso e ?

A : Se Ohene bi nko ara mpe Omanhene no na ahemfo a akeka no pe no dee a yentumi ntu no se nso won nyinaa ano hyia a na watu no.

Q : Na se adontenhene pe ohene no na amanfoo a aka no mpe no a eden na eba ?

A : Adontenhene see na yefa. Ono na owe tumi deka a yegye to mu. Nea obeka na yerefa. Se bone na ohene no aye a na amanfoo no nyinaa ahyia aka na oyaa no wapata no.

Q : Na se ebia ahemfo no nyinaa pe na Adontehene mpe no a yeye no den ?

A : Nea yeye no ne se yema oka bone ko a waye no gye mpata ma no.

Q : Kane no, edom a yede ko ko no na yenya won firi he ?

A : Se ohene beka kyere Adontenhene a obo dawuro frefre nasafohene a ba na woabedwendwen ho, frefre nnipa no ba.

Q : Na se edom no behyia na obi beba ne nsa pan a moye den nya akoda ma no na ode ako ?

A : Yetumi ma no atuduro.

Q : Mo ye den nya atuduro no ?

A : Na yen ara ye atuduro no bi. Yede adwe ne sofe.

Q : Oburoni mmae no na yen ye den nya atuo de ko ko ?

A : Gyemenefoo no tumi bo atuo no bi san ye atuduro.

Q : Etu dadee no na won nene firi deen mu ?

A : Ebi wo ho a yetwa amena fam nane atwetweboo ma eye dadee.

Q : Na moko Diaso kobo nneema tonsuo Sim ?

A : Asaase a eda ho yi nyinaa, nana dea, a asuo no koraa ye ne dea ei otumi ko ho.

Q : Kane no na ohene bi soma koka kyere ohene bi se onna ne ho so na da sei orebene no ako ?

A : Nana soma ma yeko. Ahenkwaa koro a obeko no na yeatwa ne mene.

Q : Na mo ye den na mohyehye ko ?

A : Se yereko a Nana ma yetwa kwan te se lore kwan no ko akyiri. Na wama yeado anim ho nyinaa petee te se nea yeredo afuo no. Na yeak tete baabi. Se atamfo no duru nnoo mu ho a na nana ateam se yenku won. Na yeadane atuo no agu won so.

Q : Kane no se moko ko a moye den na modidi ?

A : Atamfo a ewo yanim no te se yereba a na wadwane agya won nkukuo ne nyowa nom ho. Enti na yedidi.

Q : Enti mo a moko no ara na mo san bonoa nnuane anaase na mo wo nkuro foo a won adwuma ara ne se wonoa aduane ?

A : Nnipa a eko no dooso. Ebi so tuo. Ebi nso yemmarimaa a wososo won papanom anaa won wofanom nneema. Enti mpanimfoo no ko ako anim a na won nso wo fie nenoa aduane.

Q : Na nekae se tete no se yeko ko a nkyewee nko ara na yewe?

A : Yewe. Eduru baabi a wo nya boodee nni na wo nya nkyewee a na worewe. Kontomire ahaban koraa nkurofoo we.

Q : Na se mofa nnomum a eye hwan dea ?

A : Eye ohene dea.

Q : Na osahene no a okoe no ohene tumi ma no nnomum no bi?

A : Onya bi efise one na wakofa nnipa no aba.

Q : Nnomum no yeton won anaase yeye won den ?

A : Se oye obaa na wo ware no ne no wo ba a na oreboa wo wo kuro no mu.

Q : Nase wo reware dommum anaa donko a wo ye ne ho adee ?

A : Woreye ne ho adee ana hwan. Wode nsa akotoa bi koma ohene a na waware no.

Q : Na se yekofre dom no ba a, ebia abarimaa bi wo ho a na onhunuu ko da, na enti ne no mokyere won ko?

A : Yekyere won se enna yereko ri no se woduru ho a 'poma wo tuo na kotokoto sei. Se woduru ho a na wato no wadwane abete asan apoma. Saa oyaa oto ne tuo no a na akoraboo no nam wo wo.

Q : Kane no na wotwa amena da mu ko?

A : Aane amena. Ebi nom koraa bo pie kakraka sei nti no woto tuo no a na abebo mu. Na ono nso da asee.

Q : Epie akyi sa no wotee ne nka ?

A : Me ara mehunuu epie wo Prempeh ne Asantewaa Sa no mu.

Q : Se morebeko ko a na mo di aduro ?

A : Kane no na mpanimfoo ko sarem kodi aduro. Woto tuo no a enka no. Ohye batakari sei a noto tuo bo mu a na akoreboo no reporo gu. Kane no na mpanimfoo di aduro wo Asante o, Denkyira o, baabi a bi, yedi.

Q : Bere a na wo ye abofra no wankasa tuu kwan kodii d-a wo Odwaa anaase Sarem pen ?

A : Mako Odwaa. Manante akopem France nso pen.

Q : Wokoo Odwaa no wokotoo deen ?

A : Kane no na yenam fam sei ara na eko. Woko a nsa nkotoafa adaka dummienu sirenkoron. Nkyene adesoa, siremmienu. Tawa akesee mmienu sempowa mmiensa. Samina poma bo-ko, takufa. Krasin grawa, sirenan. Me ara meto ntoma poo takufa.

Q : Bere a mosii mu ha se moreko Odwaa anaa Akyemfo no modaa mpen ahe ansa na moreduru Odwaa ?

A : Yefiri ha yekodaa Nkotimso, yefiri ho yekoo Esaase. Efiri ho ne Amampoma. Yefiri ho na yekoo Nwesina. Efiri ho y ekosii Atobias kosii Hemang.

Q : Na woduru kuro bi so na worepe baabi ada a woye den ?

A : Ohohoo nti na yesi dan. Efise ekaa wo ara nko a anka wo dan bafua pe. Woduru ho na wakope baabi ada. Se wopepe aduane a na wama wo bi ato. Adee kye a na woko. Wontua ho ka.

Q : Na se moretwa asuo a motwa ho ka ?

A : Boscmpra no woduru ho a na yede hyema abeto so na watua takufa na y eatwa wo akosi asuogya.

Q : Na wofi Denkyirahene asaase so koduru Twifohene asaase so a ogye wo sika bi ?

A : Ongye yen sika `iara ka asutwadee no ho.

Q : Na se okwantuni wobeto se ebia Obuasi kwan yi yerebo a na wo nso wo ye den ?

Q : Kane no na se yerebo kwan saa a-yenye wo akwanbo sika. Se woso tawa a yebegye bi se wo so nkyene nso a yebegye bi.

Q : Na se wo ka se woremma won a yebema wabo kwan no bi ?

A : Aane. Yema wo bo bi na woko.

Q : Sarem no deen nti na na mpanimfoo ko ho ?

A : Na woko a wokofa nnipa ba. Ebia an wabeye ne yere anaa onua na one no te.

Q : Nana nnasoo horow nyinaa na efi he ?

A : Na efiri S arem na eba. Mpaninfoo nnasoo paa, nsaa, nsaabofuna. Kasa. Eno na yede kyekyere nkondwa kesee ho.

Q : Na yentumi mfa aburofo dee nkyekyere ho ?

A : Daabi, Sarem nnasoo araa na yede kyekyere ho.

Q : Nnonko no na wowo he na yekofa won wo Sarem ho ?

A : Ohene bi yeso yefre no Saamoono. Na odi ako kyekyere nnipa ba. Na woko a na wama wo bi ato. Se wofiri ha na woto ntoma, akos - madenkye poo a (sireko ne fa).

Q : Ntoma no na ete sen ?

A : Ebi fitaa, ebi nso tuntum. Ntoma poo no woko a na wakotwa mu mmienu na ebia na wo de agye nnipa mmienu de aba.

Q : Na ahwenee ben na na eye papa paa a ahenfo nyinaa ani bere ?

A : Bodom, Bota. Bodom po dee ewo. Se wo de to kukuo mu a na awo

Q : Nhenee no na yenya firi he ?

A : Ebi nom nane. Yeaye no se kukuo no na kane no mpanimfoo de nane.

Q : Oburoni mfaa ne sika mmaa no na sika ben na nananom di ?

A : Sika futuro.

Q : Kane no na abrantee biara a owo kuro mu wo nneema a yede kari sika (fotoo) yi bi anaa ?

A : Aane. Kane no a mpanimfoo di sika no na yewo nsenea ne abramboo. Se ode nsenea no si ho a na ode abramboo no ato mu asa sika futuro no bi agu mu. Se eso siren nan a na wahu se siredu nso a na wahu.

Q : Kane no se mereko Obuasi dwam sei akoto nneema a gye se me de sika futuro na ekoto ?

A : Aane. Kane paa no metee se yede serewa nso too nneema. Sika futuro no dee me ara me karii bi.

Q : Kanetete, Denkyiraman mu ha, kuro ben na na yedi dwa kesee paa ?

A : Denkyira man yi mu dee na yenni kuro bi a yedi so dwa.

Q : Na se woko mpoano kofa tawa anaase nkyene ba a obi beye den ahunu abeto bi?

A : Tete no se woko dwa kofa nkyene ba a anwono mu na na yekyekyere no takufa takufa na ode nam reton no akuno akuno s

Q : Na wo wo borodee nso a woye den ton ?

A : Borodee dee, yemfa nko akyin. Tempon yi beda ha yi, nnipa nam daa kodi dwa enti no borodee no gu abonten, oba a na wabeto b obeda wo fie nso a na wato bi wo ho. Eduro sempowa.

Q : Bere a wokotoo nkyene no wotoo no beye siremmienu anaa siremm nu ne taku. Na wobetone no wo nya mfasoo beye se ahe?

A : Se wokofa nkyene adesoa siremmienu saa bebo a etumi ye ntakufa koraa beye se aduanan. Wotumi nya mfasoo koraa beye se sirendu anaa sirenkoron. Eno nti na mpanimfoo bo dwetire no.

Q : Na se ebia woreko no na obi wo ho a onni sika a wotumi bo no paa ma okosoa wo nneema ?

A : Eno nso yetumi ye. Woton a na wo nso wama no bi.

Q : Na obi di wakyi saa kosoa nneema no ba na woton wie a ebe ye sen na wo de ma no ?

A : Se wo ton wie a wote sika a wo de toe no si ho. Na se mfasoo beye se pon ko na wonya a wote mu beye sirenan na wode nkae no akye no. Obi nso bu mu mmienu na wafa fa de fa ama no.

Q : Kane no, se obi repe tuo ato a na ehefa na okoto tuo no ?

A : Odwaa.

Q : Enti otuo baako na worepe a na gye se wonante ko Odwaa?

A : Aane.

Q : Kane no na montumi nkoto nneema wo baabi te se Praso ?

A : Daabi. Gye se woduru Odwaa.
Kane no se abrantee kodi asika a kyefe ben na ode ma ohene a ote akondwa so no ?
Yema no hwee efise Chene no ara nnipa na ewo kuro no mu. Se woye ohohoo a ennee wo di asika a gye se wo ma no bi. Se wo tu po na wanhunu mu a na wanya amane.

Q : Asika die no na yeboaboa yeano na eko anaase wo ne wo ba bi kohye po mu ho a na moredi ?

A : Se mpanimfoo te se ehanom sika wo ho a na kuro no nyinaa ko. Oyi ne ne nua na woretu, na mo yere nom nso rehoro. Saa ara na na yeye no.

Q : Kane no na wo ne wo yere tumi tu kwan ?

A : Wotumi. Onko a na wo barima no nko ara ko wo kwan.

Q : Na moreko a moboaboa mo ano anaase oyi fa ne nneema a na okò ?

A : Yenko no saa. Obiara beko a one ne yere ne ne mma na oko.

Q : Na obi betenaa mo akwan yi bi mu a odi awu gye nkorofoo neema ?

A : Ennee Odomankoma boo adee yi onipa bone mpaa oman yi mu da. Owudifoo mpaa oman yi mu da.

Q : Hwan na ogyee din paa wo po yi mu ?

A : Kwame Abe. Na okum nnipa. Ofi Manso Ankam.

Q : Na na Obuasifoo nyinaa mmo mu nkokyere no ?

A : Wonnya no. Wo bo ne din pe na oko.

Q : Na eyee den na owui ?

A : "Wote kuro mu a na kuro mu nos te wo ho". Nawudie no ara mu na amanfoo kum no. Okyekyere mmesiafoo kohye haban mu. Owo a na ode no aba fie.

Q : Kane no na Denkyirahene tumi si ban gye abatafoo sika siisii won se oma won ntu kwan ?

A : Eno dee manhunu no saa. Okwan yi asuo Apagyahina na Edwoada yema obi ntwa.

Q : Na kane no, obi di nsemmone na odwane a yeye den kokyere no ?

A : Se odwane ko asuogya a ennee wonhu no na owo Denkyiraman mu ha a ennee yebefeefee abekye no.

Q : Hwan na se ohene nya nneema a oton ma no di dwa nso ma no esian se ono dee ense se otu kwan ?

A : Owo mma. Owo wofaase nom. Enti owo biribi a se ne ba ankoto a n wofaase koto.

Q : Eno ye ono ara ne dwa. Na se ebia asem asi na ope se yekoto mmo anaa atuo ba ntem a hwan na oko ?

A : Eno dee ne nua anaa obi a oben no.

Q : Kane no na yewo biribi te se batahene ?

A : Eno ebia na ohene bi woho waye akokora. Enti no se neba anaa wo se bi wo ho na se ohia biribi a na wape nkodaa aka ne ho ama no sika se onkofa dekode no mmre no.

Q : Denkyira man mu ha hwan na onyaa sika ma yeboo no sikahene ?

A : Barima bi a ode Apea Nuama. Ne nkyire Abora ha. Onyaa sika pii. Okodii asem wo Denkyirahene fie ma yeboo ne ka 30 mpredwan. Ogyi nanan mu tuae. Ofi ho ara na okoo Odwaa kotoo nneema nso 30 mpe dwan.

Q : Kyere se ono dee amma se yeboo no Safohene biara ?

A : Nea metee ne se eko no mu no Asantefoo kyee no se wodeno rekoma Asantehene na ode no aye ne botosanfoo. Ena ose ompene nti no wo twaa ne tiri pereko pe.

Q : Kane no eduru bere a abrantee bi pe se oware a edeen na wo de ko ne papa ansa na wama ne kwan aware ?

A : Wonkoma no sika biara. Na mmom ohwe wo nyansa na ebia a wadidi d anya sika beye se pon nsia a ose waye adee na orepe obaa ma wawa

Q : Na nye wo oyaa no na worekope wo baa ne ono mmom na orekope obaa ama wo ?

A : Ono ara ebia wahunu obaayewa bi a oye na wakosere no ama waware

Q : Kane no na wodo wase ?

A : Aane. Se wase rekodo afuo a wotumi kodo bi ma no. Se orebu nnua nso a wotumi bu bi ma no.

Q : Nana Adontenhene ne Ohene bi atwe asaase ho manso pen ?

A : Yene Kodua Diasohene twee.

Q : Motwee Diaso manso no kosii he ?

A : Ekoduru Odwaa.

Int. Bere a Nana Kodua ne ne mpanimfoo fi Tekyiman besoee Denkyirahene no ode no maa Nana Adontenhene se onhwe ne so. Ena yene won te ho abeduru nne yi.

Q : Mose mo dee efiri tete nyinaa eha na mote ?

A : Aane. Odomankoma boo adee eha ara na yete. Nana yefi Nkanwena an okosom Tibo Bankeseeso.

Q : Na se na mo wo ha na Denkyirahene wo asuogya dee a eyee na motwaa Offin kosom no wo Bankeseeso ?

A : Kane no Asante nyinaa Denkyirahene dea. Fanteman nyinaa Denkyira dea. Fanteman nyinaa Denkyira dea. Enti na na yebo twenee se "Kotoko Som Amponsem".

ABEDWAFOO

(1) Nana Aggyei Nkyidee II - Obuasihene ene Adontenhene.
(2) Kofi Tenkorang - Abusuapanin (Chief Speaker)
(3) Kwaku Nkontia - Denkyirahene nana
(4) Kwadwo Anim - Chief's representative
(5) Kwadwo Addae - Twafohene.

INTERVIEW WITH OPANIN ABRAHAM YEBOAH

Q : When were you confirmed ?

A : Oh ! a long time ago.

Q : How old were you during the Yaa Asantewa War ?

A : I was a member of the Church and married.

Q : What position do you hold in the town ?

A : I was the head of all the cocoa buyers. In early days, the Engli used to bring a truck to Prasu and then sent for me to collect about 6 bags of money to be used in purchasing cocoa. (A bag was N¢200.00)

Q : Nana can you guess your age ?

A : When Nana Nkwantabisa was sent for to come and occupy the stool, he refused to until he was provided with a pair of golden sandal The next day his wish was complied with and when he arrived here he stayed overnight in my father's house. I was the one who brou ght him water to bath with.

Q : What did you go to buy at the coast ?

A : Mostly we went to buy bullets. In those days a roll of tobacco cost $7\frac{1}{2}$ pesewas. Salt, cloth and anything could be bought at the cost. This town used to serve as rest stop for those traders fro Sefwi. Food was cheap. Nowadays three fingers of plantain fruits cost 5 pesewas. They were worth nothing then.

Q : Did you ever go to buy things at Cape Coast ?

A : Yes, I did.

Q : How long did it take you to reach Cape Coast from here ?

A : When our elders went to have a case settled at Cape Coast and wer adjudged guilty their messenger who brought the news took only two days to arrive here.

Q : How long did it take the traders from here to get to Cape Coast ?

A : It was a question of how fast one could walk. It took some people 6 days. Others did it in 4 or 5 days.

Q : Where did the trade route to the coast pass ?

A : It passed just at the outskirts of this town.

Q : Which were some of the towns at which you stopped for rest ?

A : One rested wherever and whenever one felt tired. Some would put up overnight at Asikuma. Others at Mintakrom or Manseso or Esaase.

Q : What payment was one required to make to one's host on the following morning ?

A : He was required to make no payment except that on his return from the Coast he could give the host some of the salt or tobacoo he carried.

Q : Were the traders usually accompanied by their wives ?

A : No. The wives were left at home.

Q : Who hawked the goods when brought in from the Coastal markets ?

A : If one brought in some tobacco, one kept it in ones room and those who wanted some of it had to buy it from the house.

Q : Were there no market places then in those days ?

A : No.

Q : How then were goods sold ?

A : They were kept at home and anyone who wanted something to buy would have to go there. It was only prepared food that was normally put outside for strangers who passed through to buy and eat.

Q : How much did a bag of salt cost in those days ?

A : A bag of salt could cost between ten and twenty pesewas, depending on its size.

Q : How much profit could be realised from say a 10 pesewa bag of salt ?

A : Some could realise between 50 and 100 pesewas, depending on your luck.

Q : Could a trader hire somebody to go and carry his goods from the Coast for him ?

A : Those with money could.

Q : How much was paid to the one who carried the goods ?

A : There was no fixed charge. It varied between N¢2.500 and N¢3.00.

Q : Did you ever go to trade in the North ?

A : I never did that personally but my grandfather and other elders Uptill now there are desendants of some of the slaves they brou still in this town.

Q : With what were the slaves bought ?

A : The traders first went to buy cloth like calico from Cape Coast took it up north where it was exchanged for slaves.

Q : Could one marry his female slave ?

A : Oh yes.

Q : Was it necessary to perform marriage rites in this case ?

A : No, because being a slave, she was considered as one's property. Thus no such rites were necessary except when some one else wan to marry her, then he had to perform the rites to you.

Q : When someone married his own slave was it not necessary to pay a honorary bride price to the head of the clan so that when somebo seduced her some compensation could be demanded ?

A : Compensation was always demanded when she was seduced because on braved several hazards in order to acquire her.

Q : Could a slave inherit or be enstooled when no rightful hairs are available ?

A : Yes. There was a similar case in the town. When I was consulted about it, I approved of the idea, because even the "abandwa" the great stool of Kumasi was once occupied by a slave, called Senia

Q : When a slave found a precious article, to whom was it given ?

A : To his owner who owned him body and soul.

Q : Which were the most valuable blankets obtained from the north ?

A : Bornmo was the one used to dress the beds of chiefs and kings. M was used to cover stools.

Q : Who were "asonobofoo" (elephant hunters) ?

A : Those hunters whose speciality was hunting elephants. If there w such hunters domiciled at say Dunkwa and there were elephants on

these stool lands, they would seek permission from the chief to hunt them.

Q : Which areas were famous grounds for elephant hunting ?

A : There were elephants in all the lands be it Denkyira or Asante.

Q : Which parts of elephants when killed had to be given to the Kings ?

A : The fore legs. This was so for every game.

Q : Who owned the elephant's tusks ?

A : The hunter.

Q : Could any one engage in gold digging in very ancient times ?

A : No. Only those who had the know how could.

Q : What fraction of every gold dug had to be given to the King ?

A : There was no fixed price, and only strangers were required to give any fraction they wanted to the King.

Q : Were the King's subjects required to give him some of the gold they dug ?

A : No.

Q : What about when they dug up gold nuggets ?

A : They were the same gold. None of it was given to the Kings.

Q : Did the elephant hunters possess magical charms ?

A : It was a form of occupation much like there were traders.

Q : What rites had to be performed when an elephant was killed ?

A : A week after killing an elephant, the hunter would collect some children and with their help perform the necessary rites.

Q : Why were these rites necessary ?

A : Elephants were believed to possess evil spirits and thus it was necessary to perform rites to drive these away. Again because of their inherent evil, one could be injured or even killed when firing at the animal, it was not killed outright and so the rites were also to thank one's god for making his hunting successful and safe.

Q : Did you say one of the Denkyira Kings was domiciled in Kumasi ?

A : Yes, but he moved down here when during an altercation with the tehene, he was told to go to his own people as he was not an Asa

Q : Which Denkyirahene was that ?

A : He was called Borekyere.

Q : Which were the most valuable beads ?

A : They were Gyaniee, and Bodom.

Q : Did you personally ever go to war ?

A : I have never been to any of the major conflicts. However, the peo of this town went to a minor one against the people of Esaase who wanted to appropriate some of our stool lands. When our warriors rived at Asikuma we were told the enemy had already passed throug so we chased them to Manseso where they had lined up on the outskirts with their guns at the ready. At this our ranks broke up an our people started to run away. I however stood firm and dished ou slaps to any of them who wanted to run. One of them then pointed h gun at me but I parried it. At the same time one of my father's sl ves threw his matchet intending to kill the one but it caught me o my cheek instead. In the confusion which ensued we finally came back without actually fighting. For the next three weeks I tended wound myself with my own medicine.

Q : Where did you acquire this medicine ?

A : One of my great grand ancestors once lived in Asante during the pe riod of constant Asante-Denkyira conflicts. The Denkyirahene then took a slave to be used in preparing the medicine for him in Ewela During wars a hut which served as a surgery would be made for my great grand ancestor to which all the injured would be taken for hi to cure. Later when we moved down to this area, the secret was passed down till my grandfather acquired it. It was he who initiated me into the secret.

If a man is shot and immediately brought to me, I can remove all the bullets from his body and he will live. In the olden days, the bullets when removed were counterbalanced with gold dust and th gold used to pay the medicine man.

Speaker : Opanin Abraham Yeboah.

DENKYIRA

PRIVATE INTERVIEW WITH OPANIN ABRAHAM YEBOAH

AT AYANFURI

Q : Yeboo wasu mfe sen nni ?

A : Akye.

Q : Yaa Asantewa too tuo no na wo wo he ?

A : Na me wo asore no mu. Na maware.

Q : Wo dibere ne sen ?

A : Nkurofoo a etoto kookoo yi nyinaa won panin ne me. Tete no se Oburoni de motokaa besi asuogya a na watu nnipa abefre me ama me sika beye nkotokuo nsia se nson na mede akoto kookoo no.

Q : Nana wohwe a wadi mfee sen ?

A : Ohene panin Nkwantabisa bre a yekofree no se ommedi adee no ose se yeamfa sika mpaboa ammere no dee a oremma. Adee kyee na yede bi komaa no. Orebesen a obedwuu ha no me papa fie na odae na me ankasa na mekosaa nsuo bree no dwaree.

Q : Woko mpoano no na wokoto deen ?

A : Kane no aboba yi yekoto. Tawa yeto no sempowa mmiensa. Nkyene, ntoma nneema nyinaa Odwaa na yekoto no. Sefwifoo yi na eha na daa wobedidie. Enne mpo dee borodee metem mmiensa, takufa.

Q : Na wo ye konkoni, bre a woko Odwaa ?

A : Na mekoto nneema beton.

Q : Nana na mosi mu a modi nna sen wo kwan mu ?

A : Mpanimfoo kotwee manso a yebuu yen fo, obi fi Odwaa beduruu kuro mu ha. Odaa kwan mu preko pe.

Q : Na mokodi dwa wo Odwaa a modi nna sen wo kwan mu ?

A : Eno dee eye nantee. Ebia yedi se nansia ebi nso a nanum.

Q : Nana, tete kwan no a mode ko Odwaa no ehe na eda sesei yi ?

A : Eda kuro yi akyi ha.

Q : Nkuro ben na na mo de da so yi ?

A : Nantee dee woduru baabi ara na wabere a na wada. Wofiri ha a wo Mintakrom anaa nso se Asikuma a, anaa Manseso, anaa Esaase a na wada.

Q : Se wokoda na adee kye a deen na wode ma nea wo kodaa ne nkyen n

A : Wo mma no hwee na mmom wofiri Odwaa reba no na waduru ho na se so nkyene a na wasa bi ama no. Tawa bi nso na menya a na mede a

Q : Se moreko abatadie a eye a mode mo yere nom ko ?

A : Yeen yerenom nko bi. Yegya won fie.

Q : Na mokofa nneema no ba a hwan na ode kyima ton ?

A : Wokofa tawa sei ba a ewo wo dan mu. Se oyi na onim nom a na waba mgte se wo wo tawa na ma me bi nto. Na wabeto bi.

Q : Kane no na monni baabi a mohyia di dwa ?

A : Kane dee na yenni dwa saa.

Q : Na mo ye no den ?

A : Wokoto wo nneema a ewo wo dan mu. Na oyonkoo a wate se wo wo bi na watoa wo fie abeto bi. Apesie na se mmaa bo a esisi aboboa an na Sefwifoo no duru eha a na wato bi adi.

Q : Tete no na nkyene kotokuo boo sen ?

A : Nkyene kotokuo ebi wo mu sirenmmienu, ebi wo mu sireko.

Q : Na nea moto no sireko ho mo de ba ha a ne boo beye sen ?

A : Ebi wo ho a wotwa wo nya siredu, ebi nya sirenmum, nea wobenya bi na wafa.

Q : Kane no na wotumi bo obi paa ma okosoa wo nneema no bi ba ?

A : Wo a wo wo sika no wotumi bo obi paa to nneema soa no.

Q : Na ode nneema no ba a ogye ahe ?

A : Ente eboo koro so. Obi wo ho a wotua no ponko ne sirenum. Obi nso gye sire-aduasa.

Q : Wokoo Sarem akodii dwa da ?

A : Manko ho da. Me mpanimfoo na ekoo ho. Nnipa a wode won bae no pii asefoo wo ha.

Q : Na deen na na wode to nnipa ?

A : Mpanimfoo ko Sarem no, na wodi kan ko Odwaa koto ntoma te se adokodon. Wode ko Sarem a na wode bi agye nnipa de won aba.

Q : Wokofa obaa fi Sarem ba a wo ware no ?

A : Yeware no.

Q : Woware no a woye ne ho adee ?

A : Wonye ne ho hwee efise wakofa no saa no biribiara a wo na woye ma no. Enti no se wo ara wamfa no na se obi foforo na obefa noa onipako no na wogye no sika.

Q : Se wo ara wofa no nso a woye ne ho adee ma abusuapanin na se obi fa no a watumi agye no ayefare ?

A : Obi kofa no a yegye no ayefare efise bere a mereko Sarem nye me no na ekoe.

Q : Se wokofa obi fi Sarem ba saa na se ebia akondwa da wo fie a otumi di bi ma eye yie ?

A : Se ofie nnipa sia na se baako bi wo ho a nani afiri a ennee yetumi ma no di. Ennee ebi wo ho saa. Yebeka kyeree me na me se yemfa ma no efise Kumasi abandwa no a eda ho no nea odii yefre no Seniagya.

Q : Se wokofa nnipa fi Sarem ba na onam na okotu ahu a hwan dea ?

A : Me dea. Ne nsono ne ne mmereboo nyinaa me dea.

Q : Sarem nnasoo no dee ewo he na eye papapaa ?

A : Bomo, eno na egyee din a na ahemfo da so. Nsaa na na yede kyekyere nkondwa ho.

Q : Na eha foo ne asonobommofoo no ?

A : Won a wokum asono no. Se ebi wo ha na ote se Dunkwa sei asono wo ho a na wakohunu Ohene no agye eho kwan.

Q : Aman ben mu na na asonobofoo no wo pii ?

A : Denkyira man mu ha koraa na obi wo ha, Asante nso bi wo ho.

Q : Se obi kum sono ne he fa na eye asaasewura dea ?

A : Ne basa. Wokum aboa biara a ne basa na ogye.

Q : Asonse no na yede ma hwan ?

A : Nea wakoku no no na ofa nadee.

Q : Oburoni mmae no na obiara tumi kodi asika ?

A : Daabi gye won a enim ho adwuma no.

Q : Se wo nya bi a kyefa ben na wo de koma Ohene ?

A : Ohohoo bi ba bedi asika na onya bi a, ono ara ne nsam nea obeny no na ebia ode ama nana se omfa nto nsa ngu nkongua so. Na yent boo ntoo ho se ebia yegye pon ko anaa pon mmienu.

Q : Wokotuu saa sika no womaa Ohene bi ?

A : Daabi. Yemma won.

Q : Na se wokotu mpo e ?

A : Eye sika koro yi ara. Yemma won.

Q : Asono bofoo no na won aben won ho anaa ?

A : Aye adwuma ye. Se me adwuma ne sei no saa nso na obi nso adwuma ne nc.

Q : Na abofoo no se obi kum sono a na yesi no sen ?

A : Se okokum sono na edi se naawotwe a na wafrefre nkwadaa na ono a na osi nye se kuro mu nyinaa.

Q : Aden nti na osi abofoo ?

A : Aboa no aye awi boa. Enti seisei ara se ohyia wo na wo to no a e wanwu ho nti se orekope no a wobehwe na wapira no enti se Onyame ayi no mu no eno ho abofoo na osi.

Q : Nana wose na Denkyirahene bi te Kumasi ?

A : Aane. One ohene no kasae na orebua no se se onim a onko n'nkyi n enye ne man ne ho. Ena ode baa ha.

Q : Denkyirahene ben na na ote Kumasi no ?

A : Bookyere.

Q : Ahwenee papapaa no yefre bi sen ?

A : Ebi ne Gyanee, ena Bodom.

Q : Kan tete no wokoo eko da ?

A : Esa kesee paa dee menkoo bi da. Na mmom ehafoo na Asikumahene bekaa kyeree yen se Esaasefoo reton eha hene asaase. Ena yene won kooe se yerekoko. Yeduruu Asikuma na nkurofoo no abetwa mu ko dada. Ena yetii won. Yeduruu Mansese na ehofoo de atuo abesa Kwanso. Eho ara yen nkorofoo no na wope se wodwane yi. Eyee saa no mede benkum paepaee nnipa asom paa. Akoa baako de tuo hwee me so na mekura mu. Ena me papa donko baako se ode sekan rebo akoa no na eboo m'aforo so ha. Yede me twaa asuo koo asuogya na me ara nso me wo apiraduro na mede hyee mu nyaa ahomeka.

Q : Piraduro no wo nyaa no wo he ?

A : Me nana na ote Asante. Na bere a Asantehene ne Denkyirahene di ako no ode nnipa na ekogyee aduro no wo Hwamu. Obae no se yereko ko a na yeakobo akuraa na ote mu na obi pira a na yeasoa no akoma no.
Yetu betenaa ha no na okyeree me nana na ono na se orekotete aduro no a na midi nakyi nesua. Seisei obi bo obi tuo na yede no ba na akoraboo hye mu a meyiyi no seisei ara ama no. Kane no wo yi akoraboo no a na yede ato nsenea mu de sika afuturo abo so akari. Eno na na woregyee.

Okasafoo : Opanin Abraham Yeboa.

NKEKAHO A EDIKAN

ABRAFO APAE

NASAGUO :

Na Denkyiraman yeboe e
Mmere a yeboo Abakandwa de maa yen no
Na Abakandwa no Kwadwo Otibu no ote ho
Na one Abakanwa no baee
Na ebae a eye Adumfoo,
Na Adumfoo no
Kyere se me Nana
Yefre no "The Great" Awah
Na one me Nana Amoaten
Na wo Denkyira Aban soo
Owo Denkyira Abansoo no
Yene Asantefoo nyaa ko
Yegu so gu so a kyere se
Omaame nim dee obegyina
Yebaa Mpoano a
Denkyirahere se
Mpoano ha dee, Denkyirafoo ntumi ntena ha
Yebehwehwe yen kwae mu akotena
Yebaa Jukwa a
Yebeto asuo bi woho
Akyireyi na eyee nsu kesee
Nti na yebetenaa ho
Na nsuo yekosa a nwunwunwu
Nti yefree no Asuonwun
Na Nana Amoaten no
One Denkyirahene bae a
Jukwaa ho yekaa ho
Ose me so meko m'akobo akuraa

Na enne Denkyirahene w'aba
Se yebetie asem dadaa a atwam ako
begye nsa nom o,
Ye wuranom a aba a yebetie tetesem no
Ye nkwa so
Jukwaman nkwa so
Abrafiman nkwa so
Seesei yi asem a yebeka yi
Moma nko asetie mu,
Emma obiara nye libilibi se yekoe no
Yante asem biara
Enee Denkyirahene tumi
Na yegyina ha
Na mede nsa rema woo
Begye nsa nom
Doctor yi adwuma a oreye no
Onye a nko awieie
Ma Nyankopon moa no
Wonso boa no
Nsa ni o o
Denkyiraman nkwa so.

ADUMFO/ABRAFO HO NSEM

Wo ba Denkyiraman mu a, wobete se Denkyirahene wo sekan. Na sekan a mewo no kyere se mewo Adumfoo. Adumfoo a mewo no nso, Ghanaman yi mu, obiara nni bi ka me ho. Wo beko oman bi so akohyia won a yefre won Abrafoo. Na Abrafoo no kuta sekan - tia bi ne kotokuro bi. Denkyirahene dee, me dee nte saa. Woko Asanteman mu a, Asantehene Adumfoo, yentumi mfa nto me dee ho. Wonom dee twe sekan wo mu. Me M'Adumfoo dee ye kuta asena. Yefre no Asantire. Yewo sika ena na yewo asena-tire. Saa asena-tire no nso, koro wo mu a yefre no Kragu, eno yede dwete na yeee. Eno wo n'adwuma wo Denkyira abakosem mu. Nti me wo nipa wo ho a ono w'aye tese ahendwa a me wo fi tete. Ono ne nipa a

Nase Nana nso wo to wo nsa fre me a
Na wo so w'aye no yie
Na ye nyinaa tu faa ko tena faako saa a
Obiara a obeba man no mu biara na wosuro
Nti yen so yebete yen ho kakra
Nti na yede koo akuraa ha yi
Yefre no Abrampo
Wo nana Amoaten
Wo de faa adwen fi bae a
Obetee kuro ha
Nti Asantefoo no abeye y'adwuma ko
Na Denkyirafoo na yede abetena ho
Me a yefre me Amoaten a ote so mmiensa
Me ne Denkyirahene akyi medi me hene
Ene me
Ena ye wura Doctor yi
W'aba yi
Wobeka kyeree yen se
"Merebehwehwe asem, abakosem, a aba ko atwaam",
Ampa ara
Ye Nana Amponsem de no aba
Seesei obiara ntumi wo

Asem a ewo ho nese
Denkyirahene me na ne sekan kura me
Na se asem ba na ose me ngyae wo a,
Na m'agyae wo. Ose daabi nso a,
Woba na mafa wo aye m'akoa
Na wo nam,
Se mmere du na yeko ahenfie a na edom
Modi m'akyi. Yese a "nipa bebre yi fi he ?"

seesei mebedi kan apae. Na yefre no Gyaben, odii ne wofa a yefre no Amponsa adee. Nti we te Adumfo, Adumfoo a, na Denkyirahene na yeka. Enne mmere yi no, yenkum nipa, na Denkyiraman tena ase a, na yebo Denkyira abodin, ne Denkyirahene abodin. Denkyira ahenfo a asi so nyinaa - meto so aduonu anum (25) yen nyinaa abodin baako. Abodin a yede boo me Nana Ayekra Debo, Boamponsem, Wiremp Ampim, Amoako-Atta, Kwadwo Otibu, Ntim Gyakari, Owusu Bere no, eno ara na me nso a meto so Boamponsem III, yede bo me. Ensesa da kosi wiase awieye. Esan se enne abrofo nti no, eko nni baabiara na y'ako koo akonya abodin foforo. Yese 'Ohene dadaa na n'afena ho atete". Nti na mewo abodin no. Kyere se me nananom kee. Me a mete so yi, me nkoo da, nso me wo abodin. Kyerese m'ako, na mmom me nananom deea wo yee no na yede kae mee. Nti na nipa bepae kakra.

MKEKAHO A ETOSO MMIENU

ATUMPAN DRUMS

Denkyira twenee a yefre no Atumpan no yede ka asem. Se woto Atumpan so a, nea wodi kan fre no ne Bempon. Bempon no ye onipa a odii kan yee Denkyira yanfoo anase Okyerema. Nti yedi kan fre no. Saa onipa no ne mmrane ne Bempon, na ne din paa ne Amponsa Saamoa. Na Amponsa Saamoa na yeto so bo ne mmrane Bempon se :

I. "Amponsa Samoa se
Oma w'akye aku,
Oma w'akye abraw amu.

Afei yewie nso a y'afre Ofewa no a yedesen nkontaa a yede bo no :

2. Ofewa dua gya akonta,
Gya akonta a,
Kodua, Kodua
Kodua nam asomanim nti,
Me dae a m'anyane,
M'anyane kron..kron-kron,
Ofewa se odae a w'anyane,
Wanyane kron..kron..kron.
Odomakoma Kyerema se
Odae a w'anyane, kron, kron, kron ;
Wone no.

Afei yewie a y'afre dua no a yede senee. Yewo nua no bebree. Na dua biara a yede beye atumpan no enye tweneduro a, nea ebeka sua :

3. Ofuntumbuakwa, Tweneboa kwa Kodua,
Kodua, tweneduro, baabi ye adum,
Baabi ye onyina,
Baabi ye fetefrefe,
Baabi ye kakapenpen.

Afei na yereba abekyea Ohene.

4. Moma yenkoma Odikro akye,
Moma yenkoma Obrempon akye,
Obrempon ma w'adwa a tena so,
Odikro ma w'adwa a tena so,
Na Obrempon na oman wo no,
kron, kron, kron.

Wowie a - Obiara a owo ha no otuu kwan na bae e - na w'abisa wo ho se :

5. Asuo atware kwan,
Okwan atware suo...
Opanin ne hwan ?
Asuo atware kwan....
Okwan atware suo....
Opanin ne hwan?
Yetwaa kwan kotoo asuo...
Asuo yi firi tete, Odemankoma".

Afei na onipa a orebo no befre Ohene no se :

6. Me a mete so yi -
"Boamponsem Krohyegro, oko hia kuro makuro,
besene ma yenko ee,
Besene ma yenko ee,
Okum nipa to atopre.....
Besene ma yenko e".

Ansa na wode aba Denkyira abodin, na Denkyira y'abodin no ne se

7. "Adawu, adawu Denkyira Menesono,
Yekoto a yefre Menesono
Yesore a yefre Menesono
Obi nkutu mmirika nko hwe Denkyira Menenesono,
Menesono, dae a y'anyane, ...
Y'anyane kron, kron, kron !

Afei na wowie a, na mmrane biara a wope no wode atoa s
Na mmerane no dooso nti no wontumi nfre no nyinaa. Na weyi me wiei no nea me de toaa se ne se :

8. "Anowurakwa Brafo tie,
Yonko kasakyire se okom de no.

Afei eno pa ho a, na ato se mefre

9. Asokwa na boaduam
Wofre Asokwa naboaduam,
Momra, mokoo ko ana mokoo bata, mommra :
na w'afre

IO. Adawura Kofi.....